PYROTECHNY ASSERTED AND ILLUSTRATED,

To be the ſureſt and ſafeſt means FOR

Arts Triumph over Natures Infirmities.

Being

full and free Diſcovery of the Medicinal Myſteries ſtudiouſly concealed by all Artiſts, and onely diſcoverable by FIRE.

With an Appendix concerning the Nature, Preparation and Virtue of ſeveral ſpecifick Medicaments, vvhich are noble and ſuccedaneous to the great *Arcana*.

By GEORGE STARKEY,
Who is a Philoſopher by Fire.

London, Printed by *R. Daniel*, for *Samuel Thomſon* at the *Whitehorſe* in S. *Pauls* Church-yard, 1658.

MVSEVM
BRITAN
NICVM

AN EPISTLE

From a Friend of the Author's,

To the

READER.

READER,

WIthout addition, for I am unwilling to miscall thee, who art a stranger to me, and I know not thy due titles or Epithites, but be what thou wilt, but a *Satyr*, and I care not: I would not have the Fire fright thee, nor have thee burn thy fingers, but have thee to understand, that a due and

per uſe of that which is a bad Maſter is to make it a good Servant, who when kept in diſcreet obedience, can be a thouſand waies profitable, and delightful to thee. I here appear like a Prologue-ſpeaker to a Play of *Vulcan*'s, whoſe Apprentice I am, a kind of *junior Cyclops*, and my Maſter bids me tell thee bluntly (without making a leg, or complementing thy favour,) that if thou wilt have patience he will ſhew thee ſport enough, and (if thou haſt wit) how not to repent of thy twelvepence here laid out for his ſake. For thus much I ſhall anticipate, Thou wilt find the lame leg cured, and *Vulcan* not onely able to walk, but run on both, and that ſo nimbly that he needs no golden balls to catch his *Hippolita*, or a Net for *Venus*, but quickly overtakes the flying *Daphne*; and does then more than *Apollo* could, *viz.* ſatisfie his own deſires and thy wiſhes. This (Reader,) thou ſhalt be entertaind within the Sequel, which thus I

blow the Trumpet to, and hang out alſo a ſcurvy kind of picture of the ſtrange Water-Fire-works to be ſeen within, and without jugling, ſhew thee the Sea burning, and the Fiſh in a doubt, whether they are roaſted or boiled, yet when the Cookery is done it proves the wholeſomeſt diſh in the world, and if thou prove worthy to taſte, thou wilt confeſs it both food and Phyſick, pleaſant and profitable.

If thou ask who firſt compleated theſe rarities, I anſwer, a Noble Germane Artiſt, One (with reverence be it borrowed) that like another *Elijah* rode here with horſes all of fire, and at length having paved his Chariot with love, and guilded it with light, drove directly into eternity, leaving his mantle and a double portion of his ſpirit upon an *Eliſha* now travelling to and fro, and encompaſſing the earth to deſtroy the works of that deſtroyer, that takes the ſame journey like a roaring Lion ſeeking whom he may

devour. And to make up the Triumvirate, I may present to thee this our *Authour*, and so thou maist like *Nebuchadnezzar*, behold the three children walking in the fiery fornace, chooſing that, rather than to fall down and worship the Image which Prince *Gallen* hath set up, and commanded all that are his Subjects to adore and bend their knee to. And further (for the ſimile is thine, if not fourfooted,) there is a fourth amongſt them, who is like the Son of God, that true and Divine Wiſdom, and therefore the fire hath no power over them, but is their pleaſant garden, and freſh walks, wherein they gather the ſweeteſt flowers, flowers of *Sun*, the fair *Lunaria*, apples of *Paradice*, Fruit from the tree of Life, and therefore are profeſſed enemies to death, and his armies of diſeaſes, the leaves of that tree being for the healing of the Nations. And wonder not, *Reader*, that I allude to *Eden* the Garden of God, whoſe guardian

guardian Angel stands sentinel with a naked flaming sword, that no man returns but he that passes thorow untoucht of that flaming blade, and he that hath passed thorough this fiery trial, hath freedom of accesse to the midst of the Garden, where (thou knowest) God planted his *Arborem Vitæ*: But without fire is no expiation, because no sacrifice, and consequently no service: Because to him that overcomes is it onely given to eat of the hidden Manna.

But by this, perhaps I and this book grow too hot for thee to hold any longer, and away thou throwst it; But prethee *Reader* which is hotter, thy ignorant dark zeal, or that pleasant and unfeigned divider between the precious and the vile? That (I say) which is a consuming and devouring flame of Hell, or that which kindly heats and warmes with blessed and divine love? answer thy self.

But hold, I am now mounted, and

it may be quite out of thy ſight, and ſeem to thee as little as nothing, and accordingly thou eſteemeſt me. Wel, I will tell thee though where I am, even in words that thou canſt underſtand, if thou knoweſt any thing of *Ariſtotle*, thou knoweſt the element of Fire is the higheſt. Holloo (Reader) there I am, and will make bold with thy Stagirite, and tell that Gentleman, he ſaith not true (not to give him the lye, leſt his Champions ſtab me behind.) For this Fire burns, and can roaſt as many animals as his worſhip reckons up in his muſter-book of that ſubject, and may make a Feaſt able to dine his great Patron, if he had wine enough too for the royal *Fudler*. This will the Spheare of fire perform, & beſides this any thing that the Culinary doth or can do. For to ſpeak plainly of theſe two in the words of *Triſmegiſt*, That which is above is as that which is beneath, and this is a truth moſt certain, and all for the work of one and

the same thing, so that if any difference be, it is the *Culinary fire* serves all the turns we use it for, in our houses upon earth, and the *Elementary* doth the same for the *Astrologers* in their houses of Heaven. Now therefore (*Reader*) I advise thee to wipe thy eies, I am nearer to thee then thou thoughtest. And to remove thy prepossessi. on, I protest to thee, I am no Persian Idolater; the fire is not my Diety, yet all is Oracle that it speaks,, there is no Amphibology and equivocation in its expression, no, it is the sincerest Being in the World, it can abide no masks or coverings what ever, but pulls all off, gives thee the naked presence of all, and woe to the hypocrite (who is nothing but cloaths) that falls into it. It is all gold that lies safe in its bosom, and happy art thou if by thy services thou winnest so much upon it, as to pertake of its bosome. It hath its match no where, but onely in the Water, Mrs. *Aqua* is its *Eve*, and he is a high Priest

of

of Nature that can join their hands and hearts, that can reconcile that great enmity that is between them, and make them embrace: their off-spring is still wonderful, and named *Wisdom, Length of daies, durable riches, true and substantial honour.* *Ignis-Aqua* is a marriage from wch we may expect more of a universal peace then the Pope can from a March of the Son of *Spain* to the Daughter of *France*. He with his two *Indies* joined with her nimble wit, sprightful behaviour, and pleasant and paradisical situation, cannot boast of a compleater happinesse and a more rich and perfect glory, then the uniting of these two with their Kingdoms and large Territories. For I tell thee, *He* and *She* have the Empire of the whole World, and (without *Hyperbole*) the sun riseth and sets within the limits of their jurisdiction. Judge now (Reader) of his *Purse*, that is favourite to these two; and of his *Power*, whom they will serve; of his *Wisdom*, whom they

they teach, of his *unparalilled happineſs*, that can call them his. But I do thee an injury to detain thee thus long: this is the painted Flag (as I told thee,) the living prodigy is within; enter therefore and behold all, and when thou haſt done, confeſs thou never didſt ſee the like: wonder then, & commend his pains that hath travailed into ſtrange Countries to fetch theſe home to ſhew them to thee, and without envy to teach thee to do the like. I have a mind (Reader,) to put into thy Contemplations and leave thee: Conſider then what a ſtrange nature is that thing of, which can never be fed too much, what a Symbole of infinitude lies in a ſmall ſpark. Here give thy thoughts liberty, and when thou retireſt begin again to think whence coms this ſame thing called *Fire*, and whither goes it? what is it, and what doth it? when you have taken that turne, ſtep again forward thus, VVhy doth the *Almighty Chymiſt* promiſe to Epilogue

the

the world with *Fire*, why did he once waſh it with water, and will not now cleanſe it again but with fire? why are *Fire* & *Water* the Parents of all beings viſible, bringing them forth, bringing them up, and yet at laſt turn *Canibals*, and eat their own Children? Theſe and 1000. the like thou mayeſt pry into without the charge of being curious. Attend therefore to thy Maſter, *Audi Ignis vocem*, and be not Childiſh in thy apprehenſions; not a dull and inintelligent Auditour at the Lectures read to thee *in Schola Pyrotechnicâ*, Hear this experienced Profeſſour, this Doctour illuminate, whoſe Text is, In the ſweat of thy browes, thou ſhalt eat thy bread, whereof the Poet makes this,

Dii vendidere ſudoribus artes.

Liſten not to the cry of the Vulgar, it is a Beaſt, and wilde, and therefore cannot endure the fire, nor

to

to come near it ; but call this VVorld a Deſart, a Forreſt of Lyons, Bears, Tigers, and (in this ſence) it hath but one part, its all an *Africa*, behold thy ſelfe in the midſt of this wood, ſee thy danger, and the open jawes of roaring beaſts, and encompaſſe and ſecure thy ſelfe with a wall of Fire, and then let them howle, they cannot rend nor tear thee. Be not therefore diſcouraged, if thou art thus engaged, Remember the VVorld hath no Coyne to pay off their debts to good men, but ſuch as bears the ſtamp of evill upon it, and indeed how can that which is all evill it ſelfe, bring any good out of its Treaſury. Therefore ſuſpect that thy Preſent is evil, when it pleaſeth the evil world, but when it makes faces at thy Phyſick, and ſpits & ſpues out thy pils as bitter, then eſteem thy Potion wholſome, although the world take it not, it is a child and without underſtanding.

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But (Reader) the Carryer ſtaies, I mean the Printer, and if I ſend not to thee now I ſhall be prevented to remember my love to thee at this time: I here therfore ſend it thee, be who thou wilt, and deſire only this of thee, to excuſe me if (being not yet enough known to my ſelf) I remain unknown to thee, and yet ſubſcribe

Philanthropos.

To the Honourable, Virtuous, and most accomplished Gentleman, ROBERT BOYL Esq;

My very good Friend:

All temporal and Eternal happiness be multiplied and continued.

SIR,

SInce it was my good fortune first by the occasion of our mutual Friend, Dr. *Robert Child*, (whose memory being a man most learned and ingenuous, I honour,) to kiss your Honours hand, your love to me hath ever continued so real and constant, that if I should not take such notice of it, as to my power to acknowledge it, I should worthily deserve the black note of infamy; but yet if I should assign this love of yours as the cause of this present Dedication, I should be very injurious both to you and to the Truths. To you, since your desertvings are so great, as to your own personal accomplishments, that were you to me a meer stranger, yet your own worth may above any other that I know in *England* challenge this Dedication, as one

to

to vvhom the God of Nature hath been ſo ſignally propitious, as to diſcover many of Natures moſt ſecret operations, in their cauſes and vvorkings unkovvn to many learned men. To You I therefore preſent theſe my *Pyrotechnical Incubrations* as a mean Painter may preſent a draught to the Cenſure of *Apelles*. herein acknovvledging Your Worth, and alſo taking off the ſuſpition of impoſture from the things I vvrite, vvhich being throvvn humbly at the feet of ſo able a judge of their verity, deſire Your acceptance onely according to their worth and reality. Take in good part then I entreat You theſe Lines, (not ſuch as I wiſh them,) but ſuch as the rudeneſs of my underſtanding could prompt me; aſſuring you, that though meanly adorned in words, yet they contain ſuch real experiments, which will be very acceptable both to You, and to as many as have delight in the ſearch after the myſteries of Nature, and am confident that theſe operations in future ages will praiſe their School, in which I have been a painful, though an unworthy Scholar.

As for my ſelf I need not make any Apologie to your honour, as being known ſufficiently to You: and Your Candor and Ingenuity being very ready to excuſe for me what failings You may diſcover in me. Now that to ſuch a friend, I affect rather plainneſs and truth, then the garniſh of words, to You, I doubt not, but it will be the rather acceptable; let others judge of my rudeneſs as they pleaſe. I would not be ſo bold as to prefixe this dedication before the firſt part of this Treatiſe, which is Apologetical, and ſomewhat tart, againſt the abuſes of the *Galeniſts*, becauſe I would not ingage your honour with me in any quarrel, that

part therefore I leave to it self to sink or swim according to the weight or lightness of its Reasons and Arguments; the Moving Cause to which smartness, was the uncivility of the *Galenical* party, in reproching and reviling this noble Art in general, and *Helmont* in particular (to both Your honour and My self a deserved favourite,) whom I formerly made My *Chimical Evangelist*, but do now believe, not convinced by his Arguments and Reasons, but by experimental Confirmation, and practical ocular demonstration.

My self indeed, have from the common Enemie of the worthie Art and Artists of *Chymistry* and *Pyrotechny*, received many uncivil abuses upon that very score; on which grounds I may be thought to have written so sharply in revenge: but although it is very true that *Parit indignatio versum*, yet I can truly affirm, that it was not upon the score of private grudge that I was invited to take up the buckler, but because I saw truth it self affronted, and contemned in the persons of its most deserving Champions, such as were *Helmont* and *Paracelsus*; Now fearing lest if such reproches should passe without Animadversion, the Common people who cannot read either *Helmont* or *Paracelsus*; the exoticknes of the language in which they wrote keeping them lockt from most of our English Nation, yet whose lives are neerly concerned in what they treat of, for this Cause I put pen to paper, who otherwise had rather chosen to lie hid, and did undertake the Apologie of those, whose books otherwise I confess my self unworthy to commend. Yet if God, who is only wise, have chosen the mean and foolish things of the world to confound the loftie and wise, I hope no man of understanding will

contend with him, nor will any of discretion undervalue a treasure, because in a poor earthen pot hidden: These things I write not to Your honour, as fearing or suspecting Yourself inclinable to such a spirit of prejudice, but as sensible of mine own undeservingness, I cannot but excuse it to others, who perhaps know me little or not at all, being before hand satisfied, that Your honour would be more willing to cover my imperfections, then I (without impudence) could desire, or with reason expect. And not to detain You longer in the entrance, be pleased to view the House it self; to every Room whereof I shall account it my Happiness to be your Guide, who before, and in all other things am, and must subscribe my self;

Sir, *Your Honors very Servant*

George Starkey.

CAP.

CAP. I.

The Preface.

NOble and worthie to be written in Letters of Gold is that saying of *Cicero*, *Virtutis laus omnis in actione consistit*; To which agrees that of the Poet,

Quo mihi fortunam si non conceseris uti?

What profit is there of curious speculations, which doe not lead to real experiments? to what end serves Theorie, if not appplicable unto practice.

And as this holds in all cases, so more especially is it true in *Pyrotechny*, of which the whole would be vain and useles, unless the Theoremes of it were demonstrable practically by the Fire.

As therefore I have in my foregoing Treatise Apologetically defended the Cause of *Chymical* Medicine from the unjust reproaches of *Galenists*, and have proved that their Medicines are really (that which they falsely charge upon *Chemical* Medicines) virulent and dangerous,

and have moreover convinced them at large of impotency and insufficiency, now it is time to bring on the Stage such a Medicinal apparatus as may be, and appear both safe and effectual.

The only whine of the *Galenists* against *Helmont*, that ever I could hear, is and hath been, that he pulls down, but doth not build up, labours to overthrow the used method of Medicine, but doth not introduce a better.

How farre that Noble Philosopher hath proceeded in the discoverie of the true Medicinal Art, there is no Candid Son of Art, but must confess it, and hath cause to bless God for the same.

But they who thus complain would be dealt with as infants are by Nurses, have their meat not only prepared and provided, but also chewed and præmasticated for them, which is a thing unreasonable to expect; foolish to demand.

My advice to such is, that they would once cordially lay to heart, what a great charge lies upon them who have the care of lives, and what a great account will be taken of them at the last day, of which knowing the terrour, they may cease from Covetousness, Idleness, and selfconceited Pride; and acknowledging their ignorance, endeavour to attain true skill and knowledge, by those waies and means which God hath appointed.

For our Books and Writings are onely as goads and pricks, and may serve for exhortations to all that are studious and sedulous, that every one for his own particular may endeavor to profit by his own labour and industrie, so far as the Almighty shall be pleased to assist him.

Nor

Nor do we as in other Arts, write with intent that our writings may be understood promiscuously by every Reader, and this is peculiar to this Art, and commanded in the Gospel, that Pearles be not cast before swine, and for this end we so write as not to be understood.

To what end then do we trouble our selves and others, will some supercilious *Galenist* object, if not to be understood? and will urge his example, who meeting with a Book he could not understand, threw it away with this farewell, *Quid mihi cum Autore qui non vult intelligi*?

I answer, that practical and speculative doctrines are far different, the one informs the judgement in the Reason of things, the other directs the hand in the mechanical practice.

Now as to the speculative part, our demonstrations are most plain, true, and evident, as being drawn forth of, and grounded upon, the very nature of the things we treat of; so that of the existencie and efficacie of our Medicines, I know nothing that can be desired, but what is fully and clearly extant already in *Helmont*, *Paracelsus*, &c.

But as touching the practical part, we are to be excused, if we so write, as onely to be understood by Sons of Art, and that not by bare reading, but by serious meditation, and unwearied praier to God, joined with indefatigable pains of searching in the *Fire*, which (under God) is the main Key to unlock all our Misteries.

These things being attended, our Books then may serve profitably as Sea-marks, to those who shall travail in these practices, that he may by pondering our Words, know if his operations

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be true or no; and if not, where his errour is, and how to amend it.

CAP. II.

Of the Art of Pyrotechny *in General.*

THis Art, called by some *Chemeia*, or the Art of Separation, by some *Alchemeia*, or ἀλχημεία, that is the Art of separating Salts, is by us called *Pyrotechny*, or the Art of governing and using the Fire; because that the Fire is the principal agent in our work.

All other Agents are either singular, and serve each of them but in some Works, as Spirit of Wine, Vinegar, *&c.* or universal, and serve for the universal solution of all Bodies, as the liquour *Alchahest*, yet these are neither made nor used but by the means of the fire; therefore that is the most universal Agent in our work, though not of most virtue; of the largest use, though not of greatest efficacie; for we have a liquor which will dissolve and destroy, what it cannot, and what will abide fixt and constant therein, will in our liquor be dissolved, volatized, and separated into its Elements; yet this is our hidden name, or *Diploma* not communicable: but our outward Agent (*the Fire*) is visible, and of most universal use, our Agent, *sine quo non*, by which we take our Denomination, and rejoice with *Helmont*, rather to be *per Ignem Philosophi*,) then to be created without it; by the Schools.

The Art of *Pyrotechny* then (in brief) is nothing

thing else, then by the help of *Vulcan* to know how to unlock Natures secrets, which are shut up in concretes Vegetable, Animal, and Mineral; and to exalt them to the height of their perfection, and that by the means of hidden and secret Agents preparable in Nature, by the fires help, and the Artists craft.

So then since our Agents themselves, owe their formal being to the preparation of the fire, this as the more universal agent gives name to our Art, which from the fire is Denominated *Pyrotechny*.

CAP. III.

That all that pretend to this Art, are not to be reputed Artists.

FRom this that hath been said, it may easily be gathered, that all who contend for a share in this Art, are not to be accounted Heirs of the same; For it is not every one that can make a Fire, or a Furnace, that is to be accounted *Philosophus per Ignem*, that is an *Adeptus*, but he only who knows how to work with the fire according to the true principles of Nature. Even as it is not every one that can furnish himself with a good pen, a neat inkhorn, and fine paper may be adjudged a good Scribe; nor any who can procure to himself a good sword, that is to be reckoned among expert Fencers, but they onely who can with skill and

dexteritie use both the one and the other. Right so is it in this case, Convenient furnaces, and fitting vessels are so necessarie to this work, that without the same, nothing can be done; yet many may provide themselves of these external instruments, who yet in Philosophie are as blind as moles, and as stupid as Asses.

Nor yet is it every one that can make many subtle operations in the Fire, that is an *Adeptus*, for the works of God are various and wonderful, and as any subject is handled diversly, it will produce divers effects, which though they may seem glorious to the eie, may yet be really trivial in value, which yet the inventors of them (through ignorance admiring their value at a high rate,) prate and promise, themselves know not what, concerning them; to the disrepute at last not only of themselves, but of their Art.

Therefore that true Art may not be censured for the sake and cause of these pretenders, who are no Artists, but at the best, are Mimicks and Apes unto true Sons of Art, it will not be amiss to decipher some of them, and paint them in their Colours, that so they may be known and esteem'd for what they are, and not for what they are not, nor ever were.

CAP.

CAP. IV.

Of erroneous Operatours more particularly.

AND first, in this discoverie, I meet with such, who having gotten into their hands some Philosophical Treatise, forthwith have their minds on fire, till they set about the practical part, and endeavour to effect that which in their minds they have conceived.

These for the most part, chiefly level their aim, at the attainment of the Golden Fleece; for this they spend and are spent, they beleeve what they read, and imagine thereupon, and account nothing worth their inquiry, but the masterie of *Hermes*, and think every thing unworthie their pains and trouble, unless it be the great *Elixer*, no fortune can befall them unless they may happen to stumble upon that unhappy stone.

This their design (unwilling to be ridiculous,) they will conceal to their power, pretending to the search of some or other more than ordinarily noble Medicine, which they prosecute with that vigour that they may, when that is ended, cure all diseases, hoping in that time to cure the maladies of their purse, and then as for the care of the sick they will leave that to others.

These Philosophers at their first initiation have som one thing or other on which they dote, one on *Rainwater*, another on *Maydew*, a third on *Sulphur vive*, a fourth on ☿, a fifth on ♂, a sixth on *Tartar*, a seventh

seventh on *Gold*, an eigth on the *Nitre of the earth*, on which subject they imagine to themselves strange Chimæreal operations, of which as oft as they miss, they are still to begin again, and when they find not what they look for, they account what they find as good as nothing. And thus they run from subject to subject, working subtilly but to no end, for because that they hit not the mark proposed, which perhaps, out of the subject they handle is but dotage to imagine, they never proceed to see & seek what God and Nature hath put in the subject, but as soon as oft unsuccessful Trials have convinced them, that the *Philosophers stone* is not there, they straitway set themselves to another search.

These mens knowledge at best is but negative, they can tell you that there the *Philosophers Stone* is not, but what is contained in those subjects, that they know not, because they never attempted to know.

Of this kind of Philosophers there are another sort equally sottish with the former, but far worse.

These having spent their time and monies for a long season in these unprofitable studies, and at last having neither monie to subsist upon, nor an Art honestly to subsist by, they fall to meer Imposture, and commend that for all diseases of men, which would never cure any disease in Metalls, Thus one takes the bones of men long buried, for his universal subject, and of them distills a fætid liquour, and sublimes a volatile urinous Salt, such as *Harts-horn* will give, and all bones, especially those which have lien rotting a long time; and this he commends for an universal medicine,

and

and sels at the price of Gold, attributing to it, out of a vain confidence, whatever the Philosophers have ascribed to their Great *Elixir*.

Another for his subject takes soot of wood, which by the heat of the bath he promiseth to decoct into the great *Elixir*, and presuming on this as the true subject, he distills from it a Water impregnated with a volatile urinous salt, and a fætid Oile, which rectified twvice or thrice, he calls it his *Ignis Vitæ*, and commends it against all diseases, and values it at half the rate of Gold.

These dotages are so gross, that to name them is enough to confute them, and therefore I shall leave these dregs of Chemical Artists, fit to be noted with a black coal.

Others there are, who having tryed the insufficiency of vulgar medicines, do flie unto mineral remedies, and Chemical preparations, and they at first, conceiving great pleasure in the preparation of the same, and perhaps finding some greater success in some of these then in ordinary Drugs, straighrway fall to writing of their discoveries, that they may appear very learned, and will compile a large Volume of preparations, some perhaps only taken on trust, many imagined only in phantasie, but never tried; This is a very great disingenuitie, and to those who first give their Names to this Art, very prejudicial, especially when they shall extoll dangerous poisons for choice Medicines, such as *Turbith*, and other preparations of ☿, and many preparations of ♁, which are not to be reck'ned among medicines, nor are they remedies fit for an honest man to use.

These sort of men have brought into the Apothecaries shops a great sort of Empyrical preparations,

vvhich

which for gains sake, are daily more and more adulterated, insomuch that *Chemistry* on this score had almost been brought into disgrace, had not some true sons of Art, in every Age appeared, who might pluck off the vizard from these pretenders, and shew them to be indeed what they are, empty bubbles, making a great show without any realitie, clouds without water, not worthie to be accounted what they boast themselves to be, nothing less then true Philosophers.

CAP. V.

Of the true Sons of Pyrotechny.

WHoever then desires to be a true Son of Art, he must resolve to give himself up wholly unto it, and the prosecution of the same, next unto the service of God, ought to be his chief and main end intended and aim'd at.

He must join prayer unto God, with serious meditation, and diligent industrie, this is the way to attain true knowledge; His end must be Charitie towards the sick and weak, which God will bless, but he that out of a Covetous mind, and with desire of vain glory shall search after these misteries oftimes he shall come short of his desires, Therefore is true medicine a serious, secret & sacred art, which requires the whole man, and as it is to be sought for charitable ends, so is it to be imployed onely with designe to glorifie God in doing good.

There

There are therefore several obstacles of true knowledge, which it is good that every one who will give up himself unto Art, be advised of; that he may avoid and shun them: and these they are.

First of all, neglect of God, when the Artist doth not seriously implore Gods blessing, how can he expect to be prosperous in his search after these mysteries of Nature, since every good guift is from above, coming down from the Father of lights; It is not the reading of Books, nor is it painful search in the fire, that can do any good; onely the blessing of the Almighty, which must be implored by earnest and daily praier.

Secondly, vitious living, and wicked Conversation: This will make all a mans endeavors unfruitful, nay rather, this hinders a man from an industrious search; for he who is once infected with vice, will never seriously, as he ought, apply his mind to ingenuitie.

Thirdly, Idleness and Lazines, when a man would fain reap a plentiful harvest, but will neglect the breaking up of his ground, and sowing of his seed: This is the fault of many, who if they cannot attain a thing by reading, or by once attempting, they are discouraged and leav off.

Fourthly Pride and Conceitedness, who think that all knowledge is with them already, and if for a short time they have laboured in this inquiry, they straight presume themselves nothing inferior to *Hermes* or *Paracelsus*; of these, that of *Seneca* may be verified, *Multi ad virtutem pervenire potuissent, nisi se putasset ut pervenisse.*

Lastly Covetousness, when men are unwilling to venture their monies in search of knowledge, and finding a pompous practise accompanyed with

vvith large gain, vvithout this expence and trouble, they embrace the cheapeſt and eaſieſt vvay of gain and profit, accounting mony ſvveet, though gotten out of the ruines of Families, and the deſtruction of the ſick, vereſiing the Maxime of an unvvorthie Emperour, *Dulcis odor lucri, ex re qualibet.*

To all ſuch my advice is to keep from medling vvith theſe ſecrets, they are not for them, but præſuppoſing thee, friendly Reader, rightly qualified, Pious, ſedulous, humble, and charitably endovved: I ſhall be thy guide, ſo far as one to another may communicate, vvithout tranſgreſſing the Rules of Philoſophie, vvhich is to exclude all unvvorthie perſons from this Art, to our povver.

CAP. VI.

Of the Operations in Chemiſtry.

IT is not my purpoſe or intent, to begin vvith the Doctrine of Furnaces, nor is this Treatiſe intended for ſuch as knovv not vvhat they are: But ſuppoſing thee to be skilful in managing of the fire, I ſhall come to the matter intended, remitting ſuch, who doe not know the Mechanical Principles of *Pyrotechny*, to ſome other Inſtructer.

And to deal ingenuouſly; let me adviſe every young Artiſt, that he muſt by his ovvn Ingenie, contrive forms both of Furnaces, glaſſes, and pots, as may ſuit his intended Work, and accordingly let him alter or varie the ſame.

Some

Some men can make their own furnaces, others order vvorkmen (every where to be had) to make them for them,) this makes an Artist neither better nor worse, for as a Fencer useth a sword which a Cutler makes, so may it be in this case, but to direct about the form of Furnaces, so as to fit them to the Work intended, this is absolutely required in a Philosopher.

Nor is there any thing that doth quicken invention more, than a destitution of such things as are to be desired, in want of which oft times an Ingenious man, for a shift finds out such compendious *Encheiria*'s which he would never else have thought on.

But Instruments being prepared, and materials provided, I advise all that will undertake these discoveries, not to spare pains, study, nor cost, imploring alwaies divine Assistance. And forasmuch as the principles of this Art are most abstruse, let a man not be wearied although he miss often, for these very Errours he may improve greatly to his advantage, if he note all his operations, and seriously ponder every effect. Thus by erring may errors be avoided, and to any that shall thus search, he will perceive, that by asking, seeking, and knocking, he shall find, receive, and have opened to him, the secrets and mysteries of Nature.

Let his aim be at the most noble Medicines, yet so let him prosecute them, that those of an inferiour Rank, which God shall discover unto him, be not neglected, imitating that sloathful servant, who buryed his Talent, because it vvas but one; but imploying and improving vvhat God doth bestovv, let him expect a greater improvement of his Abilities, which ordinarily

rily God doth grant, and give to just and faithful servants.

CAP. VII.

Of the different degrees of Medicines which are to be prepared by this Art.

AND thus I am brought by the good hand of God, to take a survay of Medicines, which is indeed but the beginning of my intended task, And here on the Readers part I crave attention, and I on my part shall promise Candour, and Truth.

Medicines therefore which are truly worthie to be so called, are of two sorts; either specifick, or universal, that is, precisely applicable to some few diseases, or universally powerful in all cases. This division will also admit of a subdivision, which I shall attend in its place.

The way by which a Medicine (such as ought to be desired) works its effect, is *Diaphoretically* and *Diuretically*, by sweat and urine, as for vomits, purges, and the like, I leave them to such who approve them, rather consenting to *Helmont*, who concludes thus, *Reus sim coram Deo, nisi suasero, à purgantibus prorsus abstinendum.*

As for medicines which God hath made for many (not to say most or all) maladies, in their simplicitie, that belongs not to this place: for this Treatise only concerns such medicaments which are to be made by the fire.

And

And in this discoverie it behoves onely to relie upon Gods blessing and assistance, and to attend the effect of all operations most dilgently, for there is no rules that can be set down before hand, to direct one in his search, for as the *Fire* is a *Heteroclite Agent*, so its products are not demonstrable by *Reason*; by mean of it, *Corrosives* are *dulcified*, and *sweet things* made *corrosive*, *Coagulated bodies* are *resolved* and *fluid substances congealed*, *fixt things* are made *volatile*, and *volatile things fixed*: In a word the *Concrete* gives very little, or no light, by which to estimate the things produced; Nature herein is most free in her operation, wonderful in her effects, her foosteps are vailed with much obscuritie, yet by the good hand of God, to be found out with industrie.

CAP. VIII.

Of the Keies of this Art in General.

THE Keies of this Science are *Congelation*, and *Dissolution*, *Volatization* and *Fixation*, to these all *Operations Chemical* doe tend.

Separation and *Digestion*, *Fermentation*, and *Cohobation* are all intended for this end, to make that *fluid* and *subtile* that before was *gross*, or that *volatile* which before was *fixt*, or on the contrary.

The mean of all (on *Natures* part) is *Ferment*, on the Artists part, the Application of due Agents and Patients, and external heat according to the exigencie of the thing required,

By these means is sought the hidden virtue of the *Concrete*, and made to appear openly, which is so far beyond the *Concrete* in vertue, as it was in

its crude simplicity, as the best wine is before the crude juice of grapes in excellency.

For although some things have their vertue restrained to their form, depending on the *vita minima* of the subject, as is especially apparent in all things, which work magnetically, yet seriously in the vast Catalogue of simples, how few things are of use without prævious preparation or correction, either their gross corporality, or their virulent malignity, being an obstinate obstacle to their effectual Energie: for the Corporeous impediment, it is taken away by *Dissolution*, and *Volatization*, in which two operations for the most part all the malignitie of the subject is either taken away or suspended.

For the fire as it cleanses that which was foul, so it ripens that which was crude, it digests what was virulent, and inverts its malignity, making it appear with new qualities, and by means of it is the virtue of something exalted, and made more noble by a thousand fold.

But because the fire alone is but the Destroyer of seminal virtue, and whatever it masters, it doth not only extinguish the same, but it doth alter it notably into strange Heterogeneities, in which that eminent *Opus* (of which we boast) is not to be seen, therefore have the Sons of Art invented and prepared means for the prævious dissolution of compacted bodies, by which means the bodies being opened, the more noble parts may be severed from the ignoble and unactive, and by this their end is attained.

CAP.

CAP. IX.

Of the Keyes in particulars, and first of the Liquour Alchaheſt.

I Am now brought to the Contemplation of a ſubject of wonder, which is indeed one of the moſt admirable ſecrets in Nature, it is an immortal Ens, incorruptible, of power to reſolve all the Concretes of the World into their firſt liquid matter, deſtroying their corporiety, and bringing them to volatilitie.

Its name firſt given by *Paracelſus* in the Germane tongue, ſounding as much as all Spirit, *Al-gehest*, may denote its nature; it is a ſpirit of ſo homogeneal a ſubſtance, that it is not to be altered in Nature, except only by its compeer, by which it is altered, and loſeth its virtue being once joined and mixed with it.

Of this I intend here to ſpeak very briefly, having elſewhere in a peculiar Treatiſe handled it ſufficiently, and clearly, not that I in this place repeate what there is fully ſet down.

Yet becauſe that our intent is here to give a ſhort Syſteme of the whole Art of *Pyrotechny*, which cannot be, without this Liquour be treated of; ſince by means of it the moſt noble and eminent preparations are performed, therefore it behoves us not to neglect this ſo worthie a ſubject, leſt our work may appear, (and that moſt juſtly) to be lame and imperfect.

This liquour then is no other then that fire, of

which it may be said *Vulgus igne cremat, nos aquâ*, which the noble *Helmont* calls his *summum* and *perpetuum Corrosivum*, and his *Gehennæ Ignis*, of which we shall discover first its efficacie, secondly its matter and manner of making: which I presume to a Son of Art, will be accounted a rich Legacie.

And first it will be necessary to remove a prejudice, which unremoved may derogate much from the esteem of what I am now about to write, and that is, that I may not be accounted a writer at rovers, a disputer of things which I know not, and a Teacher of what I never yet learned. And here I must appeal to God the searcher of all hearts, who knoweth, that I write not mine own Imaginations or Phantasies, but what I know to be true, not notionally by bare reading, but really by practical experience.

For from my tender years I alwaies coveted true *Philosophy* above all attainments, not valuing any thing in the World comparably therewith.

For this *I was willing to spend and to be spent*, and to the glorie of Gods grace be it spoken, he was pleased so far to be propitious to me (though infinitely unworthie,) that he discovered unto me many secrets, hidden & concealed from most of those who seek after these mysteries, not believed by others, though the *Learned men* (so esteemed) of the World.

Now above all things in this World, there was nothing by me so desirably procured as the Navel of *Alchahest*, which I employed my self so seriously upon, that for the space of full eight years, that was ever one of my most painful attempted discoveries, in which tedious journie, my chief refreshing Cordial was the consideration of its excellency and profit when attained, though its tediousness in preparation

paration was a grand discouragement on the other hand, which yet never could prevail with my unbroken spirit to knock me off from this search, till at last through the great mercy of God by seeking and knocking, and asking from the *Father of Lights, from whom com. the every good & perfect gift*, I attained the true knowledge of this secret, its true original, and manner of preparation, which I shall candidly here lay open so clearly to a son of Art, that he shall not desire a better guide, by whose direction and Gods blessing, he may by pains and studie attain what I by the same means have attained.

CAP. X.

Of this Liquours virtue and efficacy in general.

NOW forasmuch as *bonum* and *utile*, good and profitable are so convertible, that a thing cannot truly be denominated the former, which is not truly and really the latter, I think it not amiss, in the next place to give an account of the utility of this liquour, which being known, a man will be incouraged to attend with pains in the search of the same.

The Reader therefore of this so worthie a secret, I think fit to begin in the words of noble *Helmont*, In Nature, saith he, there is but one *fire*, which is our consuming *Vulcan*, which is originally in Nature, and therfore producible by Art, as to wit, when by striking of the *flint* & *steel* together, it is made visible in its *sparks*, which being taken in *tinder*, are by an easie art (known to each Kitchinmaid) multiplied into a *fire* as big as the maker of it pleaseth, which at first though but a *Spark*, yet being cherished with *Fuel* proper to it, becomes in short space so great

a flame, as would be able to consume whatever is combustible in the whole World, if it were put into it.

So likewise there is but one Liquour comparable to Fire, yet far more powerful and vehement then the common flame: For those things which will abide in this Fire, being not conquerable by it, are by the other fire destroied, and altered radically and fundamentally.

This Fire being distilled from any metal soft and imperfect doth at first time or second, leave them in a fusible substance like waxe, of which the *Sulphur* or tincture is dissolvable in the best Spirit of Wine, and from the residue (being kept three dares in a vapouring heat) ☿ quick and running may be separated; The same may be done in harder mettals, yea in the perfect mettals, in a longer time, by ofter reiterated cohobations.

But if this Fire be once distilled from ☿ vulgar, it leaves it coagulated and fixed, so that it will endure the test of *Saturne*, It is left spongious like to a Pumice stone, but heavie like *Turkith minerale*, brittle, and therefore without difficultie pulverisable, which then cohobated with Water distilled from whites of Egges, it causeth that distilled water to stink, but becomes of the colour of the best Coral, whence it is denominated *Aurum Coralliorum*.

This fire if it be distilled from any Gem or stone subtilly pulverized, it turns into a meer Salt of equal weight to the Jem or stone, Pearls it resolves into a milk, which is their first *Ens*, so also Crabs eies (as they are vulgarly called, being otherwise no eies, but stones found in the head of the Crab) and all vegetable stones, as Peach stones, dates stones, or the like.

In

In a word, it doth resolve all Vegetables, Animals and Minerals into their first *Ens*, and in such concretes as contain in them Heterogeneities, it doth discover and sever, (that it makes separable,) the same.

The advise of this old Philosopher, to all who had given up their Names to Arts, is, that they should with all their might endeavour to attain this Fire, if their aim were at Noble and more than vulgar Medicines; yet concludes it to be so hard and high an attainment, that not every searcher, but only such as are chosen of God, shall be masters of it; therefore that the Champions, (who with Industrie strive for this Masterie) be not discouraged with its difficultie, which is the greater, because of the uncouth obscurity of all who hitherto have handled this Subject, being chiefly *Paracelsus*, and his great expositour *Van Helmont*.

I shall a little more particularly handle this hidden Mysterie in its effects, and properties, (such to wit which are to its self peculiar, and to other dissolving liquours incommunicable) by which means the signs and marks by which it may be known will be laid open, which to a studious Sonne of this Art will be an unparaleld guide and directorie, and therefore a Work very acceptable.

CAP. XI.

Of this Liquours Virtue and Efficacy more particularly.

AND in the first place, it may not seem from our intended purpose to distinguish between this liquor and other Subjects, between which may be thought a great affinity, the misapprehending whereof hath caused, doth cause, and will cause many Errors, to such who have devoted themselves to this discoverie, who imagining uncertain grounds to work on, proceed as ridiculously in prosecution of their end propounded.

Of these first are those who indistinctly confound this Liquour with the ☿ of the Philosophers, of which sort I know many, who by no means will be beaten off from this conceit, then which there can be none more absurd, if weighed in the ballance of right Reason.

For first these two differ materially and substantially, the one being ☿ truly and properly so called, the other *Sal*, and is therefore called *Sal circulatus major, Salium summus & felicissimus, Liquor Salis*.

Secondly they differ formally and essentially, The one being not onely metallick but a mettal, to wit Philosophical, according to the Philosopher, *In metallis per metalla proficiuntur metalla*, and according to the joint consent of all masters in that science, who all conclude, that all the principles of the Philosophical *Elixir* are Homogeneal, coessential one to other, and therefore they do formally remain each

each with other, and are transmuted, so each into others natures, that agents become passive, and patients active in the progress of the great *Elixir*.

And therefore the Philosophers water is called, *Aqua ficca non madefaciens manus, nec quicquam humectans, nisi quod convenit sibi in materiæ homogeneitate atque identitate*; Nor is there any difference allowed betwixt perfect *Gold*, and the ☿ of the *Magi*, save only this, that one is ripe & perfect, the other crude and imperfect: And *Artephius*, to put all out of doubt, saith it is the ☿ of Saturnine ♄, in which no mettal is dissolved or drowned but Gold; and this he affirms to be the only Agent in the world for the Art.

Also both he and *Trevisan* (to put this matter beyond all controversie) conclude and positively determine, that for their work, there is not any Agent profitable, which doth not formally abide with the dissolved bodies, so as with them to becom one thing, as the moisture of the ground doth with a grain of wheat which is dissolved in it; and therfore reject as sophistications all dissolving liquors which are not permanent with the Bodies dissolved, and which the bodies resolved cannot congeal with themselves, so that the Philosophical dissolution of the body doth cause at the same time, a congelation of the dissolving spirit, that so they may be made one together, with an inseparable *Conjunction*, for this, read *Artephius* his secret Book. Also Count *Trevisan* his book extant in the first *vol.* of *Theatr. Chem.* and his Epistle to *Thomas* of *Bononia* extant in the 2. *vol.* of *Ars aurifera*.

Whereas on the contrary the Liquour *Alchahest* is a real Water, which will wet either hand or any thing else; it will join with any Concretes

in

in the whole World, not barely moistning them, but resolving them, and remaining with them dissolved, distilling over with them, in a fire of the second degree in sand, and yet radically mixing with nothing, being separable from every thing, to which it is mixed in dissolution, as Phlegme is separable from ☉ ☾ of *Vitriol*.

So likewise though it dissolve *Gold*, yet doth it not abide with it when dissolved, which is absolutely requisite in all generations: therefore in brief we shall give the differences which are between the one and the other, and that as they appear in mastery, form, and operation.

Philosophers ☿ is Antimonial Saturnine Argent vive, a middle Substance, cleer like pure silver. (*Artephius.*)

The Liquour *Alchahest*, is a Salt of an exquisite fiery nature, the like of which is not in the world beside, not mineral nor metalline, circulated till it become a very Spirit, which is *Alghest*.

Philosophers ☿ wets not the hand, nor ought else that is not of its own (that is a metalline) nature, nor will it join with any thing else.

The Liquour *Alchahest* wets the hand, of any thing besides in the World, and will dissolve each thing according to its kind, and reduce it to its primitive matter, and will mixe with it when dissolved as a spirit with an Aquous flegme, but being radically joined, is therefore separable from such things that are dissolved by it.

In the Philosophers ☿ *Gold*, and *Gold* truely drowned, and the dissolver and the dissolved, after dissolution, are united with an inseparable union, so that of both is made one.

In the Liquour *Alchahest Gold* and other metalline

talline substances are dissolved, but it abides with none of them, nor is it altered by any of them.

To conclude, the solution made by the ☿ of the Philosophers is in a way of generation, not separating the tincture from the ☿ part, but conjoining them more firmely each to other, that both may grow up together to a substance in its own kind multiplicable.

But the solution made by the Liquour *Alchahest* is in a destructive way, extinguishing the seed, as to a generative power, for it divides betwixt the Tincture and the ☿, so as when once severed they can never be united again, making the Tincture volatile, which though then admirable, as to medicine, yet is it quite alienated from its metalline nature and disposition.

To shut up then this discourse, we conclude that though both the ☿ of the Philosophers and this Liquour are very noble secrets, yet are they so distinct each from other, that one hath no dependance on the other, being in their matter, form, and operations, as much different, as can almost be imagined.

Others there are, who conceive this Liquor, to be a Mercurial water (of which number the Author of the *Chemical Dictionary* is one, these are his words, *Alchahest, est ☿ optime preparatus contra hepatis obstructiones*) some would have it out of *Vitriol*, the Spirit of it, to wit, mixed and circulated with the pure Spirit of Wine; Some would have it to be a pure Spirit of Salt, not to mention dotards, who would have it to be an Aetherial Spiritual water, drawn out of the Air, impregnated with an Elixine Salt; others believe it to be a Spirit of

true

true *Nitre*, which they distinguish from *Saltpeter*, but, I presume, know not where to find it themselves, or to direct any body else to find it.

For my part, I shall willingly admit, and permit, that every one should abound in his own judgement, nor am I careful what mens opinions concerning it are.

This I know, that the subtilties which are oft in *Speculative Theorie*, prove dotages in *practice*, this my own experience hath to me put out of question.

The noble *Helmont* saith positively, *That in the whole World, as there is but one Fire, so there is but this one Liquour, nor any other that hath its qualities, which the* Adepti *do know and can testifie*, this (as Scholar) I beleeve, but to deal ingenuously, I know not how to demonstrate to my self, and yet am sure, that such a liquour which he describes, I know to prepare.

He affirms it also to be, *tedioſiſſima preparationis*, *Cap. 9. de Lethiaſi*, and in his chapter intituled *Duelech reſolutum*, where he teacheth the preparation of the *Ludus* into *Alboliziem*, he saith, *This is a most difficult work, not in respect of the preparation of the* Ludus, *for that is done in two hours space, but in reference to the making of the Liquor* Alchaheſt, *and for this* he saith, *the* Adepti *have a proof which goes beyond all demonstration.*

This demonstrable proof I must seriously profess is to me unknown, yet (as I said) such a liquour I know to prepare, that shall do all that this great Philosopher attributes to his, but whether mine and his be in every respect one, as I cannot affirme, so I cannot deny it, yet I hope to prepare this which I know, in 50 *h*, nor should I be out, if I should say 40.

Yet that, which first I did prepare, was done at uncer-

uncertainty, and therefore in making of it, as I oft erred, so (I presume) I went alway the longest and furthest way to the Wood, besides, expecting many errors, I wrought on much of the matter at once, that if one, two, or three trials should fail, I might have matter sufficient to begin again.

Besides, it being only a discoverie, I made it not my whole business, but attended things that I knew together with it, yet since I effected my propounded desire, I considered my operations, and if my calculation be not amiss, I know many Chemical preparations, more tedious then it, unless the tediousness of the work were accounted by *Helmont* on another score, then in reference to the time. which I rather believe, & that is the noisomness of the subject wrought on in its first preparations, which to one operator may be much more then another, according to the way he proceeds in his working, and method he follows, or instruments he useth, for great variety may be herein, yet all tending to one end, but this onely by the by, I shall now come to the matter intended.

This is a ponderous liquor, being indeed all *Salt*, without any watrie *Phlegme*, it is all volatile, being wholly a Spirit, without any corporietie left in it, of no eminent odour, for all things which send out an odour considerable, are for the most part of a very volatile nature, or consist of many heterogeneities It is not therefore volatile after the manner of Spirit of Wine, Vrine, or the like, which flie with the smallest degree of heat, but (like unto a ponderous Spirit which yeelds its flegm in the first place) this when it hath dissolved any vegetable concrete, and made it volatile, will suffer the same by a gentle heat of *Balneum Mariæ*, to be all separated from

from it self, and to ascend in its various colours, leaving this dissolving Liquour in the bottome of the Cucurbit, no whit wreakned in virtue, nor diminished in quantity.

Thus is it an immortal Ens, that is, whose virtue is not exantlated, by reiterated acting upon concretes, but retaining its vigour unaltered, it is of power to resolve bodies perpetually, being subject to Casuality, but not to mutability, (save onely by its compeer,) and is therefore worthily esteemed by those who knows it as an unparalelled mysterie.

CAP. XII.

Of the Medicines which are preparable by this Liquour, &c.

FRom what hath been discovered, concerning this Liquours wonderful Nature, it may easily be imagined what a Key this is into Physick and Philosophie to such as are masters of the same.

I need not to illustrate this, urge the admirable medicinal virtue that is in Metals and Mineral Bodies, in Jems, Pearls, and Animal and Vegetable stones, for it doth resolve also Vegetals into their first liquid matter, distinguishing in them all their heterogeneities, by several colours, and distinct places, one above another; in which resolution there alwaies seats it self in a distinct place a small Liquour, eminently distinguishable from the rest in Colour, in which the *Crasis* of the whole Herb, tree, or seed doth reside.

In

In which retrogradation of the Concrete, by this way of dissolution, there is no loss of vertue, but an exalting of the same by many degrees, only wherever virulencie is in the Crude concrete, by this operation is wholly extinct, with a preservation notwithstanding of all specifick virtues apparent in the Concrete in its simplicitie.

These preparations, (I doubt not but) you will in your mind highly commend, and wish with your self, that you could make the like, and to say truth, they are eminent and very desirable, but

Velle suum cuique est, nec voto vivitur ano.

If you wish the thing and be wise, wish also the means of attaining it, and that is with industrie set about it, so that you be able to resolve all Herbs into their principles, liquid without sediment, of which part will be unctuous and fat, especially in Trees, Gums, Seeds, and many Roots, and part aqueous, in which the volatile Salt of the Concrete will appear to the taste, the Liquour with its own Oil, you may circulate into an Essential Salt, which is indeed the best *Ens* of the Concrete, but if you would have things done in a lesser time, make your dissolutions in a stronger heat, and distil over your Liquour with the dissolved Bodie, in a due time, so will the Oiliness be wholly turned into a divine Spirit, which in distillation by Bath, will come over in various Colours, the *crasis* separating it self from the Flegme, (both by colour, taste, and smell, as also by its time of coming over the *Helme* distinguishable,) and your Liquour left behind at bottom, as much in quantity, and as effectual in vertue as before.

Thus, out of *Hellebore* may be made a noble specifick against the Gout, the Hypocondriack melancholly

Calentures and Delirias in Fevers, out of *Colocynthida* an excellent Febrifuge. and out of *Myrrh, Aloes*, and *Saffron*, an excellent *Antihectical* medicine, as also against *Lypothymy's, Deliquia's, Convulsions Palsies*, &c. In a word get this Liquour, and the most rich excellencie of *vegetables* shall be at your command. Of which *Helmont* commends the first Ens of the *Cedar* for long life, and next to it the *Elixir proprietatis*, provided it be prepared by dissolution in a gentle heat, like to the heat of the Sun in the Spring, and after that digested in a like heat till the Oil and Water be united, into an essential *Salt*, I should advise all *Vegetables* to be prepared in the like Nature, if you desire to have their eminent Virtue, without losing those peculiar excellencies which depend on the *vita ultima* of the Concrete, otherwise a speedier preparation makes the Medicine no less effectual for curing diseases, though less powerful as to long life.

Yet although the blessing of long life, may be found in the vegetable familie, by means of this Liquour, in which respect these concretes deserve an high estimation, yet is there nothing comparably of such medicinal efficacie, in these preparations, as is in metalline extracts, which perform that in cure, which to all vegetable means is impossible.

Of these I purpose to speak but briefly, reserving a more thorough discoverie of them to better times; for to deal ingenuously, I have travelled in these searches, as Israel did to the promised land, through a Wilderness of Difficulties, straits, and crosses, all caused through Gods permission, by the malice of *Satan*, and the envie of unreason-

able

able men, insomuch that from the first time, that I was so happy as to see my labour in these searches crowned with succes, to this very day, I never had conveniency of reiterating these operations, but have lived contented, that if ever God pleased to make me so happy as to be this way serviceable to mankind, he would grant me opportunitie, which hitherto I have wanted, and at present injoy not, if otherwise, blessed be his name, who having bestowed on me talents, and finding me unworthie, hath made me unserviceable to others, and unprofitable to my self.

In this Liquour many things I have seen, many things I know by *Analogy*, and am confirmed of them by what I have read and meditated, and it may suffice any ingenuous man, that what I write I know to be true, by experimental ocular demonstration, then which no testimony on earth can be more certain.

Come we then from the Vegetable to the mineral kingdom, in which our Liquour doth approve it self, and may justly be esteemed the *Phisitians crown* and the *Philosophers Diadem*, by means of which all diseases, though never so deplorable, may be overcome and cut down, as hay, or weeds with a Sith in the hand of a Mower.

And here we might take a survey of what it effects on mettals, then on minerals; and lastly on *Salts, Stones, Pearls, Corals, &c.* All which we could represent as in a smal map, or Landskip, but that we are unwilling to have this small Treatise swell into a voluminous bulk.

The King of mettals, *Gold*, of Nature most fixed, that endures, without the least diminution, the most exquisite trials of *Vulcan*, yet if Calcined

into fine *Atomes*, or laminated into thin leaves, & be put into this Liquour, and digested in a glass well closed, in a heat, such as is the heat of a boiling *Bath*, in a few daies, the *Gold* will be dissolved in the Liquour, without any sediment; the Liquor then being distilled from it, leaves it in the form of a Salt fusible, which cohobated often with the same Liquour, is made volatile, and comes over in two Colours, white and red, the red is the *Hematine Tincture*, and the white may be reduced into a white *Mercurial* Bodie, after the dissolving liquour is separated from the same,

This is the highest preparation of *Gold* that can be made by means of this Liquour, being its first Essence, and is of power to cure the most deplorable diseases, to which the nature of Man is subject. But the magistery of *Gold*, which is the first preparation of it, by means of this Liquour, is a most eminent Medicine, against all *Malignant Fevers*, the *Pestilence*, *Palsies*, *Plagues*, &c.

Most excellent also is the first essence of *Silver*, and *Silver* potable, made by the same way and process; but the sweet Oil of *Venus* doth exceed in Virtue both the one, and the other, and is thus made.

Calcine good *Vitriol* till it be thoroughly wasted, what will wast, then dulcifie the Colchotar with pure Water, and dry it, to this dried put an equal part of this liquour, for it will be dissolved easily and speedily, distill off your liquour, and pour it back again, and thus cohobate it on the last twelve or fifteen times, so will all the Bodie of the *Colchotar* be brought over the *Helme*, in form of a green liquour, digest this same in a gentle heat on

of a *Bath*, for about a month, and then distil it in a slow fire, so will the whole Metalline substance of the *Venus*, come over, leaving the Liquour below in the bottome of the Retort, in its intire *Forma* and Virtue. To this Liquour or Spirit, put an equal quantitie of ✳, dissolved in as much water, as will dissolve it, so shall you separate the green Liquour from a white sediment, which white sediment will give white mettal, as fixed as *Silver*, and which will abide the test of ☿, but yet formally distinct from *Silver*, which thou (if a Philosopher) shalt easily perceive, however as good to a Metallurgist, as the best *Silver*, the green Liquour drie up in a viol glass, by evaporating all the moisture, for it is the *Sulphur* of the ♀, mixed with the ✳, by which (note that) it is fixed, so that it will abide all Fire, this *Sulphur* extract with the most pure Spirit of *Wine*, which will dissolve it, leaving the ✳, distil away then from it (thus dissolved) your Spirit of Wine, and you have left a very fragrant green Oil of ♀, which is its *Sulphur* essentificated, by these operations, as sweet to tast as the best Honie, then which Nature hath not a more soverain remedie, for most (not to say all) diseases: This is the true *Nepenthe* of Philosophers, causing certain Rest, and allwaging all pains, but ever after sleep, leaving the parte, either sensibly amended, (in more violent and diuturnal diseases) or quite well, in less rigid maladies.

Of this subject I can write more experimentally; and upon ☿, as also on *Sulphur*, and ☉, as being of no great value, though when prepared of most transcendent virtues, I shall be able when I make this Liquour again, to give a larger discourse of it, being unwilling to be a relatour, of

what I have on truſt from others, but what I in truth know my ſelf: So much I have ſeen as convinceth me, both of the exiſtencie and of the utilitie of this Liquour, nor doe I conceive it ſo long, or ſo tedious in making, of which I purpoſe to ſatisfie my ſelf (God permitting) ſhortly, for if it were ſo tedious to make, and caſual in making, neither *Helmont* nor *Paracelſus* could try ſo many experiments with it: Sure I am, that what I made, and was the reſult of many years tryals, (off and on) but of nigh two years almoſt daily (I am ſure weekly) ſearch, though I was choice of it; yet, my care notwithſtanding, my glaſs (once in diſtilling) broke, and my skill was at an end, as to practiſe, but during the time it was in my cuſtody, it was not idle night nor day: For Magiſteries I made many, but was moſtly unhappy in Quinteſſences, partly becauſe I was haſtie, and would have things done faſter then Nature allowed, at laſt being about to perfect my *Sulphur* of *Venus* as I deſcribed, I broke my glaſs, and loſt both one and other, being both Volatile.

But it is ſafer to make Magiſteries, that is, to diſſolve the Metalline *Calxes*, and then draw away the Liquour, and if you pleaſe to repeat this three or four times in hard Mettals, then have you the Metal or Mineral left, like a ſweet *Salt*, of a fragrant ſent, potable in any Liquour, and which will yeeld its tincture, if diſſolved in pure Spirit of Wine.

However, if you have ſure furnaces, that will give heat to your mind, then proceed on, not only to the making mettals potable, but alſo volatile, ſeparate then the Central ☿ from the Tincture, which

which is the *Oil* or *Sulphur*, and fix this, as is taught concerning the *Sulphur* of *Venus*, and so you have medicines, which will effect whatever can be desired by either Patient or Doctour.

I should easily here, (if I should follow the dictate of my *Genius*) run out into a large Volume, but I should then prejudice and lame a Treatise, which is concerning this Liquour in Latine, which was chiefly written, while my Trials were in the very working, and which I purpose, shall ere long see the light, in which Reader (if thou canst but attain the Liquor) thou maist abundantly be instructed how to use it, and so I shall end this discourse, and come to the last thing on this subject promised by me, and I presume expected by thee, and that is, to declare the matter of it, and its manner of making,

CAP. XIII.

Of the matter out of which this Liquour is made, and its manner of making,

THis Secret so efficacious, and so wonderful as it it is of unspeakable use when found, so it hath found in the World many who have attempted the attainment of the same, & not without good reason since being attained it abundantly recompenseth the pains, & cost laid out upon it, in its *virtue* & *use*.

But as it is in all things, which are sought in the universe so is it in this, there is no endeavour profitable, unless the search be made first *In debita materia*, and nextly, *Per debita media*.

It is not every new thing, nor yet every strange thing, that is, or may be made, that will, when produced, prove to be this Liquour, No verily; let the Artist work his pleasure, yet will not Nature transgress her own known rules, to make what the Operatour in his Idle Phantasie shall expect, but that onely, to which she is bound by the Law of the Creatour.

Now from this mastery, We shall exclude first, all mettalls, and metalline Bodies, for first, as to the Central ☿ of them, as it is a peerless Creature, so it is communicible with nothing in the World, but is a single, indestructible *Ens*, which being a real ☿, will not wet any thing, but that which is Homogeneous to it self (that is) ☿d, and so is not the Liquour of it self, nor can be by any Art mixed with ought else, either by *Sublimation* or *Dissolution*.

Now as for the *Sulphurs* of Metals, they cannot be separated radically from the *Mercurial Center*, without this Liquours help, and so would come too slowly in, to be the matter of that, which must be perfected, ere they can be separated and had.

Now for mineral combustible *Sulphurs*, as they are very sluggish unactive Bodies, so they cannot be really altered in their Nature, but they are made passive medicaments, not active *Menstrues*, though these passive Medicaments, as to the cure of diseases, are mightily operative, yet as to a dissolutive virtue, in reference to bodies, that they have not, (unless burnt,) and so they yeeld an acid Liquour.

We are therefore excused from mineral and metalline *Sulphurs* and Ses, now as for metalline Salts,

they

they also are to our purpose unuseful, since all of them (none excepted) yeeld an acid Spirit, and so are contradistinct from our Liquour, which is not acid, for so it could not be fulminable in acting, according to the true rule in Chemical Philosophie, which is, *Omnis acidus Spiritus, corrodendo corpus ipse fauscit.*

Our Liquour then being no acid, but a contradistinct Spirit from acidity. we reject from it *Salt Peter, Vitriol, Sal Gem, Sea Salt,* and in a word, all *Salts* naturally growing in the earth, or extracted out of the Earth, which all (none excepted) yeeld an acid Spirit.

Alcalies may, above all that are named, claim the præeminence, and truly they deserve it, their Spirits not being acid, and therefore they are dissolvents next to the great Liquour, of highest esteem, of which hereafter we shall treat at large.

Yet these also, though most noble Spirits, doe notwithstanding spend their virtue in dissolving Bodies, and are Coagulated upon them, into a Salt (yet retaining its volatility,) We therefore exclude them from being the Subject of our Liquour.

To be brief therefore in what I intend, I shall come to the matter indeed, and with it shall discover the practice of the Liquours preparation.

It is by *Helmont* called *Latex*, in these words, *Stupefacta est Religio repetto Latice, qui, &c.* In which place because the whole misterie is in few vvords couched, I shall become a Candid Interpreter of his ænigmatical Sense and meaning.

He first saith, *Ars indagando sollicita est corpori quod tantæ puritatis Symphonia colluderet nobiscum ut a Cor-*

corruptente requiret dissipari, &c. which we may thus render in English, *The Master-peece at which our Art is level'd, is to find out a Body, which may play with us in such a Symphony, or consenting Harmony, by reason of its exquisite purity, that no corruptive principle can find in it any Heterogeneities by which to work in it a dissipation of parts.* This is the true sense of that Paragraph, and indeed is a brief, but very full Description or Determination of the highest object, and the unparallel'd Master-peece of our Art. For it is our (or the *Chemical*) *Art* that is sollicitous about this discoverie, the *Logician* (meanwhile) minding his *Categories, Enunciations, Moods, Figures*, and *Demonstrations, &c.* the *Grammarian* his *Criticismes* in Languages, the *Astronomer* the *course* of the *Planets*, and the *situation* of the *fixed Stars*: but the honest conscionable *Physitian*, he minds the recovering of sick persons, and the conquering of maladies, which that he may perform, his search is after the secret hidden Spirit of things, for the extracting and exalting of which, he laies out with diligence to attain the means, and those are, this Body, here hinted in this forerecited Paragraph, and our immortal liquour, which is the product of that Body.

This body is neither singly fixt, nor volatile, but both, one substance of two distinct Natures, and essences, which is not obscurely gatherable out of the words themselves, which sound thus, *That a Body is sought, which may collude with us, or make sport, play, or game with us in the Symphony, or consenting sound of so great purity.*

This Word *Symphony* is but a borrowed *metaphor* from Musicians, from whom this Author borrows oft especially when he discovers and describes these

Alcha-

Alchahestical operations, as for instance, where speaking of the grand *Arcana's*, and their operation, he useth this expression, *That they do perform their Cures in Tono unisono*, alluding to instruments of Musick, which when tuned to *Unisons*, do then sound in the most perfect concord, being in unity, al other concords being but approaching steps to that perfection: to this a second, which is the most absolute discord, is contradistinct.

But as a *Symphony* must alwaies be imagined between two notes at least, so this *Metaphor* denotes a duality of qualities in this *Body*, which yet must consent together in *Harmony*, this is a *Cosounding* or *Symphony*.

That the duality is not in the *Body*, but in the diversity of qualities under which this one *body* appears, the words are proof enough, therefore saith the Old Philosopher, *Sollicita est Ars (indagando corpori, non indagandis corporibus)* which must have been said, if various *Bodies* had been to be taken for this mastery, as is the judgement of some, who would have ☿ and *Tartar*, with several other bodies to be used for this vvork, but out of this Hotchpotch can be expected nothing, but a liquour most certainly vveakned much, if not vvholly destroied, as to any active Virtue, by Reason of this irrational mixture.

It is a Body then (not bodies) which *Art* desires to save her longing in this particular, and such a Body, vvhich being one in essence and radically, shevvs to sight distinguished into a tvvofold diversity, yet only distinct in qualities or complexion, but agreeing so fundamentally, as being touched by an Artists hand, may in an Artists ear make a musical Harmonie and melodie.

Of

Of this body, vvhich is one in essence or kind, tvvo in number or apparency, may be said, that vvhich *Hermes* in another (but very like) case said of the ☿ of Philosophers and its compeer, *That which is above is like to that which is beneath, and that below like to that which is aloft, & all to the production or making out the miracles of one thing*: This is our first discoverie, concerning the matter of this noble Liquour (vvhich engrave in your mind) that it must be one Body in Kind and Realitie, distinct vvith tvvo faces, that is, superficially and apparently.

Nor is this body easie to be found out and obtained, of vvhich the vvords are a plentiful Witness, vvhich run thus; *Ars indagando sollicita est corpori*, *Art is sollicitous, or careful or sedulously industrious, about finding out such a Body*: Where observe likevvise that the vvord vvhich is put for finding, signifies such a finding as is made by studious search and inquiry, as a hound that follovvs upon the scent of the Foot, is properly said, thus to find his game, being compounded of *inde* and *ago*, and signifies an uncessant acting upon knovvn grounds, till the thing propounded for to be found be attained; and this is our next discoverie, concerning the matter of this noble Liquour, vvhich lesson I advise you so to imprint in your mind, as not to let it slip.

A third thing in this Body, vvhich is very considerable is, that as it is tvvo numerically, to be found vvith pains and industrie, yea and vvith difficultie, so is it also admirable vvhen found, enough to puzzle reason, and nonplus sense, to consider hovv such a Body should be in such a subject, as it is discovered to lie in; Therefore the

profound

profound Philosopher adds, *Tandem stupefacta est religio reperta latice, &c.* It brings the Artist to a religious astonishment to consider what he hath found and inforceth him to cry out, *O Lord, how wonderful art thou in thy works, &c.*

The thing when found, the discovery when made, may truly be said to be the work of God, and not of man. *Who can bring* (saith *Iob*) *a clean thing out of an unclean, pure out of impure?* this God alone must doe.

Here are Riddles enough to amaze and amuse, both our reason and our sense, that a subject so loathsome should yeeld a body so pure, that what in its self is so *Proteus*-like, and mutable, that nothing can be more, should give an *Ens* so unchangeable; Here is requisite a Chemical faith to believe this before sight, which after sight, will astonish reason to contemplate it.

Not much unlike is this Mistrie to the miracle of the Creation, where out of the inform *Abysse* did spring so many, so rare, so admirable formes: out of the Bosome of the dark rude *Chaos*, did proceed all that glorie, and excellencie of beauty that did after appear in the matchless Paradice, Nor is there to reason less likelyhood, in this peerless production, where the subject is as unlikely as a man could Imagine, no marvel then if Art be so sollicitous in this inquirie, to find such a Body as this, (since it searches for it where it doth) which must be so pure and indissolvable an *Ens*, so efficacious in its activitie, and so permanent in its virtue.

To recollect our selves therefore, and to see where we are, here to wit, that we have found the Subject in which this *Ens* lies hidden so invi-

sibly

ſiblie, as that it requires in a mannet a Solifidian, to beleeve its exiſtency, but with induſtrie it is to be attained, and made viſible and apparent, and then is ſo incredibly differing from the ſubject in which it was couched, that it raiſeth an admiration in the Artiſt to contemplate the effect.

And yet if the briefneſs of this Treatiſe would permit, I could eaſily ſilence this admiration, with the contemplation of the like, if not leſs probable productions, ſince out of the boſome of corruption all generations do ſpring forth, but that my intended purpoſe calls me off; as ſpeedily as may be, I having task ſufficient to perform; after this is ended, ſo great, to wit, as will ſwell this Treatiſe to a bulk beyond what I intended.

A fourth thing therefore that falls nnder our obſervation in this diſcoverie is, that this *Body* being ſingle, contemneth all mixtures with any ferment. And inaſmuch as Ferment is *Parens tranſmutationis*, ſince this *Body* will admit no marriage with any other Ferment, it is therefore the waſhing of a *black More*, to attempt its tranſmutation.

The Reaſon is rendred, For that it cannot find, *Dignius ſe corpus cui nuberet*. The means operative by which it attains this dignitie, and peculiar eminencie, is by reduction *Ad Atomos minimas in natura poſsibiles*.

Thus is this *Latex*, which is vile and contemptible, advanced to tranſcendent height of puritie, and perfection, which Word is ſoon ſaid, not ſo ſoon underſtood, but hardeſt of all to be done

This operarion is in few words taught by *Paracelſus*, where he ſaith in his Treatiſe *De Viribus membrorum*, *Cap. de Hepate*, The Proceſs of the *Alchaheſt*

chabest is (*ut à Coagulatione sua resolvatur, ac deinde Coaguletur in formam transmutatam, sicut processus coagulandi & resolvendi docet, &c.*) which short process, is the greatest light that acute Philosopher gives concerning this misterie no marvel then if its doctrine hath remained so obscure in the World to this day.

Nor is *Helmonts* Doctrine much more plain, this being their intent to write so as not to be understood, intending their precepts should be only as goads to young Artists to stir them up to a serious inquiry after such things, which they onely gave hints of, but leaving the discovery of all to God only, who will be the dispencer of these his gifts even to the Worlds end.

But I have resolved much more apert Candidnes, knowing how profitable this secret would be, if more commonly known unto the Sons of men, therfore I have so far adventured the Censure of al present and future Artists, as to discover these misteries with much more openness then ever yet hath been done.

To return therefore to our task proposed, vvhich is the explication of that place of *Helmont*, vvhich of all his vvritings, doth most fully teach the Matter and manner of making of the Liquour *Alchabest*, of vvhich We have unfolded part, in vvhat We have already vvritten.

Which that vve may recollect, in order to a further *progress*, this in brief is his *Doctrine*, concerning that Liquour, It is a *Body* of *Salt*, appearing in tvvo forms, yet reducible to such a *Symphony*, that it is not corruptible for the future, it is found in a *Latex*, by curious and diligent search, and considering the subject in vvhich it lies, it vvould astonish a man to con-

Contemplate its Nature, as it is, when perfected by Art, and so it is in its original matter, a subject of contempt, and in its exaltation an object of wonder.

For finding afterwards, no body more noble then it self to join withall, it is not commixible with any ferment, and so not capable of transmutation.

Now that which is added, *Sed labor Sophiæ anomalum in natura fecit*, is but only a further illustration of what had been said before; for the whole that is said of this Liquour, may very aptly be reduced to four heads.

The first is what the Artist desires: and is comprehended in these words, *Ars indagando sollicita est corpori, quæ tantæ puritatis Symphonia colluderet nobiscum, ut à corrumpente nequiret dissipari*, This is the summe of what the Artist would attain, and is the chief of all which can be by art sought for.

The second is, What Art by industrie doth find, comprehended in these Words, *Et tandem stupefacta est Religio, reperto Latice, qui ad minimas reductus Atomos in Natura possibiles, cælebs, omnis fermenti Connubia sperneret. Desperata est ergo ejus transmutatio dignius se Corpus non reperiens cui nuberet.*

The third discovers the Anomality of this production, in these words, *Sed Ars Sophiæ anomalum in Natura produxit, quod absque fermento commixtibili à se diverso surrexit.*

The fourth contains a short adumbration of the process, in these words, *Serpens iste seipsum momordit & veneno revixit, & mori deinceps nescit.*

Thus we have discovered unto us this Liquour in

in its subject matter, which is a *Later*, in its production mediate, which is a body of two Natures, betwixt which in the end must be a *Symphogy*, so to cause incorruptibility, in its final production, which is a subject uncapable of ferment, and beyond the possibilitie of transmutation (this to be understood with due limitation:) now let us consider what is added, *Sed Labor Sophiæ anomalum in Naturâ fecit, &c.* But the labour of Philosophie hath brought forth an anomalous product in nature, which took its being without mixture of any ferment, Heterogeneous to it self. *This serpent bit it self, revived from that Venome, and is from thence for the immortal.*

The Anomalitie of this Generation, would require a full Treatise to unfold and lay open, in this place I shall therefore discover it but briefly.

It is Anomalous, first in its operations, That any Agent in the World should act without repassion (though to Heavenly Bodies natural, yet) with Sublunary Creatures it is unusual, except *Vulcan*, and this Liquour.

It is Anomalous in its matter, for *the tree* (usually) *is known by its fruit*, and the matter by its product, but here it is otherwise, for this product is immortal, most pure, and incorruptible, though the matter of it be of all in the World most corruptible, impure, and mutable.

It is Anomalous in its manner of production, for it self becomes ferment to it self, so that without addition of ought, but what is of it self, this so strange an *Ens* is produced.

The means of its production is by reiterated solution, and an intervening coagulation; and

thus

thus is the Subject brought to the most subtle Atomes, of vvhich in Nature it is Capable.

This is the *Serpents biting of it self*, being indeed nothing but a Serpent comparatively, vvhich beginning at its *tail*, by degrees devours it self, and at last is renevved into a pure essence, over vvhich Death hath no povver.

Of its mortality, and immortality, hovv both are true concerning it, I might largely dispute, and enlarge this Discourse upon the Subject, into a svvelling Volume, but the brevity at first propосed to my self, and promised to the Reader, calls me off, and my intended task minds me vvith vvhat speed I can, to pass forvvard to that vvhich is behind.

CAP. XIV.

The Conclusion of this Subject, with a Peroration unto Sons of Pyrotechny.

THus have I (Courteous Readers) vvith much Ingenuitie, endeavored to unmask unto you Nature in her Physical and medicinal secrets, shevved you the true vvay and means of proceeding in these disquisitions, so as to be successful in them, having taught the necessity of Philosophical Keies, vvithout vvhich nothing can be done in this Art, of vvhich the noblest of all the Liquour *Alchabest*, We vvould not pass over in silence, but as becomes a true Interpreter of Nature gave it its due dignity of precedency, as being the noblest,

and

and most eminent of all *Keys*, more universal (in its operation) then the ☿ of the Philosophers which is but a particular thing, applicable only to its own kind, and that in reference to a generative multiplication of *Species*, whereas this Liquour acts universally, and without limitation on all the subjects in the vvhole world, which it destroies as to their *vita ultima*, and perfectly reduceth to their first matter, in vvhith their eminent virtue is found, by which means those noble Medicines may be prepared, of which both *Helmont* and *Paracelsus* glory, nor without cause, sithence by them may be cured all the infirmities incident to the Body of man, and so the life vindicated from the danger of diseases, which by any one of those great *Arcana* are conquered, and cut down, as Hay or Grass with a Sith.

It is a thing very desirable to have those medicines at command, and who would not be willing (though with great pains and cost) to purchase the *Horizontal Gold*, which being taken inwardly with a few *doses*, cureth the most desperate diseases, either inward or outward, to which mans Nature is subject, as the *Leprosie*, *Gout*, *Palsey*, *Epilepsie*, *Cancers*, *Fistulaes*, *Wolves*, *Scorbute*, *Kingsevil*, *venereal disease*, &c. and with one *dose*, cures all *Fevers*, and *Agues*, the *Hectick* only excepted, which it cures in a month, as also any sort of *Consumption*, and (in a word) is a perfect remedy for any maladie, prevailing over all, but death, (which yet by curing all the miseries of life, which reach the health,) it makes less truculent and dreadful.

I need not instance in the *Glorified Sulphur* of *Vitriol* of *Venus*, otherwise named the *Sulphur* of the Philosophers, nor in the *Arcanum Corallinum*, the

glorified *Sulphur* of the *Metallus masculus*, by *Paracelsus* called his *Vinum Vitæ*, and *Membrorum essentia*, nor in the ☿ of life, the *Lili* of ♄, nor in many others, of which the Catalogue would be tedious to give. which the studious Reader may find in both *Paracelsus* and *Helmont*. all which as being so many precious Jewels (having this Key,) he may (unlocking Natures Cabinet) command at pleasure, for it is but to tantalize a Reader, to commend to him what he is scarce likely to attain, and surely such is this secret, which scarce the hundredth thousand Artist may or shall be master of, nor any but such only whom the Almighty by a more then ordinary grace shall bring thereto. I would heartily wish (if it so seemed good to the Almighty) that this Secret were more commonly known then it is, But I dare not prescribe Rules to the *Most High*, knowing that he only will be the Dispenser of this *Talent*, unto the Worlds end; nor shall any attain unto it whom he by a peculiar grace, shall not bring unto this knowledge, for as much as it is not in him that willeth, nor in him that runneth, but onely in the blessing of the Lord, that such secrets are revealed to such as he hath chosen: To him only be everlasting praise, and dominion, and eternal benediction. Yet would I advise with *Helmont*, that as many as desire to be masters of the more noble *Arcana's* in Medicine, should with all their might endeavour the attainment of that secret so much esteemed, for its almost miraculous vertue and effects; of which may be said, *Vulgus igne cremat, nos aquâ*, and doubtless he that will be industrious and diligent may by pains taking and prayer perfect his desires, to the glory of God, his own comfort, and the relief of many thousands.

Yet

Yet would I not adviſe any young Artiſt to make this Secret the beginning of his Chemical Studies as many doe, of which fault my ſelf was not innocent, for this is but a prepoſterous courſe of ſearching into Natures ſecrets. This being indeed as it were the Corollary or Topſtone of Medicinal Art, (not to vie this Secret with the Medicine of the *Magi*, their *Aurum potabile*; attained by means of their Stone,) now, who but a madman being to climb up a Ladder, will begin at the uppermoſt round, and refuſe the lower ſteps, reſolving not to ſtep one ſtep, unleſs he may at firſt reach the uppermoſt of all, ſo mad is he, who would devote himſelf to the ſtudie of true Medicine, and yet will account nothing worth his inquirie, except it be the Maſterie of *Hermes*, or this peerleſs Key, the Liquour *Alchaheſt*.

From which prepoſterous practiſe, that I may ſeriouſly dehort thee (whoever thou art) a ſtudious Beginner in the Diſcoverie of, and inquirie after Natures ſecrets: conſider with me that all the works of Nature, are concatenate or linked together in ſuch admirable order, that one doth ſubornately and ſucceſſively diſcover another, God in his wiſdome providing for the neceſſity and convenrency of unworthie mankind, making one thing to be a Key unto another, and each ſubordinate diſcovery a help unto a higher.

Now that all things in the World are made for the ſake and uſe of man, is confirmed by ſeveral places of Scripture, and appeares by experience, each day affording Teſtimonies of the ſame.

From Hunger man is ſecured by a plentifull

proviſion of food, both meat and drink, from cold by cloths and fire, from diſeaſes by medicines.

Nor hath God adjourned the cure of the ſick unto the time of the attainment of the higheſt *Arcane*, ſince very few there are in an Age, that have this skill (although I beleeve it to be chiefly the fault of our neglect, that ſo few do know, what Legacies our *Heavenly Father* hath left us in the Creatures) for in *ſimple Concretes* may be found the perfect Cure of moſt (not to ſay all) diſeaſes, were we but as diligent, as we ought in the inquirie and ſearch after them.

But becauſe the number of Herbs is almoſt infinite (as to our knowledge) the virtues of them known to very few, and thoſe which are known, are more preciſe in operation, and efficacie, ſo that, a practiſe upon *ſimples* would be very tedious, and difficult, therfore there are ſome *ſimples* that with an eaſie preparation work admirable effects (as to inſtance in one *Salt*, to wit, *Nitre*, by which ſlightly prepared how many diſeaſes may be cured, and by its *Spirit* many more, and more difficult.

For verily, although many *Concretes* are, as nature hath formed them of ſingular virtue, yet the difficulty of practiſing by them, may appear by inſtance. As ſuppoſe a man who is troubled with *Nephritical* pains, would be cured, or at leaſt eaſed, by ſuch a way of practiſe, for ſeveral intentions, ſeveral Herbs are gathered, as *Virga Aurea*, *Becapunga*, *Althæa*, *Malvæ Sem. Dauci*, &c. Theſe by infuſion are compoſed into a drink, and by it eaſe is found, yet if a Phiſician ſhould have many ſuch Patients, they would require a large ſtock of theſe *ſimples*, which if gathered out of ſeaſon, are of little or no virtue, and therfore muſt be provided in due time, and becauſe theſe

diſeaſes

diſeaſes will not be confined to ſuch ſeaſons of the year, in which theſe herbs are in their greateſt virtue, they muſt be therefore gathered ſeaſonably, dried carefully, and kept ſafely, elſe their virtue before uſe, may be either notably impaired or quite loſt, now to have ſufficient quantitie of all herbs which are commended for all the ſorts of diſeaſes, to which mans frail Bodie is ſubject, ſeaſonably gathered, carefully dried, and ſafely kept; is a task (I fear) too ſhamefully neglected by the Doctours of our Age, who commit all this Care to the Apothecaries, in which they are ſo ſupinely negligent, that it is a ſhame to conſider.

But beſides this trouble, herbs, or ſeeds, or flowers, or roots, though never ſo ſeaſonably gathered, or maturely dried, or carefully kept, yet in ſhort time are liable to a ſpontaneous loſs of Virtue, which is (when gone) irreparable, which inconvenience to remedie, many inventions are uſed, but to very little purpoſe.

However the Medicinal *apparatus* for ſuch a practiſe is ſo great, that a man may at eaſier rates remove a Ship of great Burden from Port to Port; then tranſplant a well furniſhed Apothecaries Shop, from Town to Town, ſo that all the remedie that is left, a Phiſician in this Caſe, (unleſs he will be ſo tied to a place, as not to be able to leave it) is to expect Apothecaries furniſhed wherever he goes, and for his own part, to attend onely the Gooſquill practiſe, (which is the Trade of all our modern Doctors) by which way he may as confidently aſſure himſelf, or his befooled Patients of good ſucceſs, as that Mountebank could, who copying out thouſands of Receits,

for several distempers, of which he knew not one, put his patients to draw each one his Chance, at adventure, out of a Bag, with this short praier, God send thee good luck.

Moreover who sees not, that notwithstanding the large provision, God hath made for the cure of diseases, by the means of simple Medicaments, that scarce a certain cure of one maladie in ten, hath yet been found out, in the common way of practise, and If I should say, not one in so many, I should do them no wrong.

Therefore hath the necessity of mankind put men upon the search of a more accurate preparation of *Simples* to the end, that Nature being helped by Art, through her Administration, and its Cooperation, Medicaments may be prepared, which may effect that which before was sought for, in several *Simples*, and without success, because of either ignorance of their absolute Virtue, or negligence in their gathering, or keeping, or indiscretion in their Application, or Administration.

Now this is done many waies, and according to the several waies of handling of them, Medicines may be made of various Virtues, and excellencie.

Bare decoction, which is the height of the *Galenical tribes Therapeuie*, is a slovenly, ignorant, blundering dotage, the unsufficiency of which kind of preparation of Vegetables, sundrie successive Ages have testified, and many sick people to the loss of both their expectation and monies, and not rarely of their lives, have experimented.

Which insufficiencie, several studious Sons of Art observing, have with all possible diligence, attended

tended the preparation of *Simples*, and this for the taking away of their ſuperfluous *faeces*, the maturating of their *Crudities*, the extinction of their virulencie and malignitie, and advancing of the hidden Spirit which is *ethereal* to its tranſcendent degree of puritie.

To theſe, in teſtimony of their being ſent from God for the pulling down of the old ruinous way of the blind Philoſophie of the *Heathens*, were given certain *Diplomata*, or Evidences of their miſſion, by the miraculous Teſtimony of powerful *Arcanas*, commanding credit in their Doctrine, ſo new (as to repute) and ſo *Diametrically* oppoſed to the good old way, (ſo ſtiled and beleeved) of the Ancients, which without ſuch commanding Argumients, would never loſe the repute they had by long preſcription gained in the World.

By this means, the Ingenuous ſort being awakened, all of them ſeeing their own Nakedneſſe, ſome triflingly ſought only for *fygleaves* to hide the ſame; others being convinced thoroughly of the inſufficiencie of Vulgar Medicines, ſeriouſly inquired after a more ſecure way.

And reading of the rare, and almoſt miraculous Virtue of ſome Choice ſecrets, which ſo highly adorned, and for that cauſe were ſo highly commended by the *Antiſtites* or *Champions* of this diſcoverie, their minds were wholly inflamed with the deſire, of them, rejecting, and neglecting all other things below theſe Top-Secrets, as being unworthie their ſearch.

To theſe, my preſent peroration, concerning this foredeſcribed Subject, is intended, to vvhom I ſhall addreſs my ſelf in this ſort.

That you are convinced of the inſufficiency of

the vulgar method, I am glad for your sakes, I also am of your mind and opinion, and can convincingly satisfie my self and the world, of the Truth of the same, as in the first Apologetical Treatise I have in part done.

That you also are desirous of the most noble medicines, I commend, only advise, that this devotion of yours be managed by discretion.

But that you should wave all practice upon, or disquisition after inferiour Medicaments, and only prosecute the Liquour *Alchahest*, the *Horizontal Gold*, *&c.* it is so high an injurie to discretion, as if a man who is convinced of the realitie of the Philosophical Tinging Elixirs, Red and White, should reject all means of lively-hood, unless he might attain this matchless way of maintenance.

Should a man never attempt a draught of *Painting* unless he were certainly able to mend *Apelles* his draught of *Venus*, it is unlikely he should ever be a good *Limner*: or should a man refuse all employment in the *Commonwealth*, unless he could attain to the *Supremacy*? He might, and certainly would spend all his life unprofitably, or should one absolutely resolve against all deeds of *Charity*, till he were able to relieve all the poor round about him: he would be accounted (and worthily) a rash resolved man: yet not unlike to him, who adjourns his practice in medicine, till he may equal *Helmont* or *Paracelsus* in medicines.

For such a man is ungrateful to God, injurious to himself, and unrighteous to his neighbour, and with his own hands doth what in him lies to ruine the foundation of his future hopes and expectation.

If God hath given thee (O man whoever thou

art

art) one Talent; and thou ſhalt reſolve to butie it becauſe but one, how canſt thou hope to evade the doom and deſtinie of the unfaithful ſervant; for this very ſloathfulneſs, made an example to all poſteritie.

The gifts of God are not our own to imploy at our pleaſure, but are to be uſed for his Glorie, and the good both of our ſelves, and ſuch among whom we converſe, and in ſo doing we ſhall both reap comfort, and may expect an encrettering of our Talents and Guifts, but otherwiſe if laid aſide in deſpondencie, becauſe they are not ſuch as pleaſe and like us, they ruſt, that is, grow worſe for want of uſing, and decreaſe for want of improving.

For I look upon a man, that is ingaged in theſe diſcoveries of *Nature*, like to a Traveller in his journie, whom every ſhort ſtep advanceth forward toward his journies end, who if he ſhould forbear to ſtep a ſtep, becauſe a ſtep is but ſhort, and makes him little the neerer to the End propoſed, he will never reach the place appointed, and to reſolve to ſtay in one place, till he may with one jump accompliſh his deſire, is both fooliſh to imagine, and impoſſible to perform.

Iuſt ſo is it in this Caſe, the Adept Magical skill, or knowledge, is a long way at a diſtance from a young Beginner or *Tyro*, yet is the whole interval filled with varietie of Rarities, of admirable Virtue, and ſtill higher and higher in excellencie, by how much neerer they approach to the perfection of *Nature*, which *Art* can attein to, theſe intervening ſecrets are (as it were) ſo many ſteps *onward* in the *journie* toward *perfection*, & do lead to it, & wch neglected, it is very rare that any arrive

at

the higheſt, unleſs ſome *Chemical* Angel by inſpiration, or a Maſter by information, do that for the Artiſt vvhich the *Angel* did by *Habakkuk*, vvhen he brought him, vvithout ſtepping one ſtep by the hair of the head, out of *Iudea* into *Babylon* to releeve captived *Daniel*, vvhich is not an ordinary accident.

The troden beaten path, is by imploying vvhat Talents God beſtovvs on us, to expect an increaſe of the ſame, for firſt of all, the *Analogy* that is betvveen Gods Creatures, is ſuch, that by the contemplation of ſome in their *Cauſes* and *Operations*, vvhich are more viſible, & vvith leſs difficulty attained, vve learn to order and to examine, to vvork upon, and prepare other things, that are more ſecret, although not infallibly, as to any particular receipt, yet not uncertainly, as to the *Philoſophical Doctrine*, and inſtruction, vvhich vve receive thereby.

Adde to this that the hidden ſpirit vvhich is in all things, is in ſome more, and in ſome leſs noble, and efficacious, and ſo proportionably is in ſome more at liberty, in other things more ſtreightly ſhut up, and ſealed, and among *Concretes* of the 3 diſtinct Kingdomes, *Animal*, *Vegetable*, and *Mineral* may be found, and is to be ſeen ſuch an agreeableneſs in *nature* that one is as it vvere the Key unto the other, by vvhich it may be opened, and both together (through the povver of a ſupervening *ferment*) may be graduated to a virtue far more noble, then vvas in them before,

But moreover vve are to be remembred, (vvhich elſe vve ſhall feel vvith a Witneſs) that this diſcoverie of *nature* is not carried on vvithout charge, & expence, when a man ſhal beſides his neceſſary charges of meat and drink, be neceſſitated to provide a houſe convenient for his intent, and in it, to build

furnaces

furnaces, provide several sorts of *instruments*, besides coals, glasses, servants wages, and all Materials, which charge if it produce nothing that will defray it self, It makes the Philosopher onely a fit subject for a Balladmonger, to be sung to the tune of, *Fortune my Foe, &c.*

Such incouragement will soon make a man weary of his Philosophie, being to himself onely a subject of discontent, and to others, especially his Kindred an object of reproach and derision, which are but very bad means to incite a man to a resolute progress or to whet his ingeny, for a more accute finding out the things sought for, and desired.

I shall therefore in brief give the two characters of a wise and discreet, and of a foolish and preposterous searcher after the mysteries of nature, to the end, that being thus personated, and represented, the Reader may the better judge of each of them, and propound him for imitation, who may (in Reason) be most approved, and reject the other.

CAP. XV.

The Character of a Preposterous searcher after Natures secrets.

AND first I shall begin with him, who without due discretion, enters this field, and manageth his undertaking without prudence, or Reason, of such a one I spake very briefly in the fourth Chapter, I shall more largely, and lively describe him now.

Such

Such a one is generally credulous, and confident, and therefore seldome but deceived, he is some way or other convinced of the insufficiencie of Vulgar Medicine, both in the method, and medicaments of it, and by some fortune or other, he falls upon some Treatise that speaks of a more effectual way of practise, or meets with some Artist or other, from whom either by *Argument*, or *ocular proof* he gets Conviction of the Realitie of *noble* and *efficacious Medicines*.

Hence he is invited to studie, and entering the *List*, he meets with varietie of *Authors*, writing concerning rare *secrets*, and being a man of a readie closing faith, concludes himself alreadie an *Artist*, and an *Adeptus in potentia*, little doubting, but in short time to be Master of whatever he reads, and to be able to do, whatever he reads or hears, hath been done before him.

He is for the most part garrulous, and vainly glorious, and in defiance of whatever is beneath his own hopes, is oft declaiming of his *Art*, whereof he hath alreadie promised himself the true attainment', and therefore respects himself as a Master, though of little experience, yet of infinite expectation,

He overvalues his own parts, and overweening his own judgement, is apt to laugh at such, who seek for the Art in vain, of which he is before hand as sure, as he who sold a Bearskin before he had killed the Bear.

On this account he propounds to himself either the Liquour *Alchahest*, or the *Philosophers Stone*, or both and by means of these (when they are effected) wealth at will, together with rare jems at pleasure, malleable glass for delight, the perpetual light,

and

and *Gold potable*, which vvere the undiſcoverable miſteries of the *Magi*.

Helmonts and *Paracelſus* ſecrets then, ſhall be his trivial experiments, the *Horizontal Gold*, the firſt *Ens* of *Perles*, the *Elemental fire* of the *Sulphur* of ☌, the ☿ of life, and ſhall be only his recreative diverſions.

But ſtay, novv it is time to ſee him in his devotion, he vvill grovv gray only in the Contemplation of *Eternitie*, *Charitie* ſhall be his *Alpha* and *Omega*, the Cure of the poor, is the prime of his intentions, nay his only deſires, but as for *Coveto-ſneſs*, *Ambition*, *Pride*, and *Vanity*, againſt theſe he declaims, as againſt detected malefactors.

With conſideration of vvhat he vvill do hereafter, he is abundantly ſatisfied, and vvholly taken up, & for this end he is ſeldom unfurniſhed of a device or tvvo in his head, that may bring to paſs, and effect al this, and a great deal more, vvhich my intended brevitie vvill not give me leave to particularize.

Let us therefore come, and it is time) to take a ſurvey of him in his operations, his receits (becauſe devoted unto everlaſting ſecrecie) I ſhall not teach, though I might, as knovving not a fevv of the means, by vvhich a thouſand rare intentions are, or have been deſigned to be brought about.

If it be the ſtone, that our *Philoſopher* longs for, he hath firſt of all, the thing ſo exquiſitely pourtraied in *Idea*, that a more curious *Dramma* cannot be given, vvhat it muſt be, of vvhat form, and hovv to be uſed to any of his intentional devices.

Then he falls foul upon his *matter*, in vvhich for the moſt part he begs hisqueſtion, namely, *That ſuch a thing, by ſuch operations, will be the reſult of that matter ſo prepared*, on vvhich he falls furiouſly to *practiſe*, ſtil expecting or hoping for his propounded deſires

Novv

Now because that he aimes at nothing inferiour to the perfect masterie, and presumes himself Cocksure of the same, he contemns any thing inferiour to the highest attainments, and so although Medicine generally be his pretence, yet with this *proviso*, that when such Medicines, which he gapes for are perfected, then woe be to all diseases that shall dare to come in his way, and till then, he will neither meddle with one thing nor other in practise esteeming whatever is below what he seeks, scarce worth the thoughts that are spent in contemning of them.

By which means he is professedly ignorant of every thing, but what is his ultimate End propounded: and of that he cannot but be really ignorant enough, having no knowledge of it, but what an ignorant imagination hath framed unto him. For what ever a man knowes not, he may vvell be adjudged ignorant of, vvhich may easily be understood by any, and can be denied by none, novv vvhat an *Idea*, any man in likelihood, can make to himself, of a thing he never savv nor vvas ever instructed in, but by various books, the Authors of many of vvhich never savv vvhat they described, nor knevv vvhat they treat of, in vvhich number many vvhose books are extant may be reckoned, I shall leave to the Consideration of the *Indifferent Reader*.

By this means he verifies the Proverb of him, vvho *reaching at a star stumbles at a straw*, resolving to appear nothing, unless he may equal the highest, he lives all his life in obscuritie, care, and anxietie.

Although vvhile his hopes are in their blossome he is no small Philosopher in his ovvn imagination,

Hermes

Hermes and he differ little in his ovvn apprehenſion ſave that one vvas of larger practice, but the other vvas of as acute *Theorie*, this opinion of himſelf he vvill nouriſh ſo long, until that gray-headed experience compell him to alter his judgements.

For ſo long as he can defray the charge and expence, he vvill never be out of practice, and ſeldome out of Courage, but looking onely for the *Stone of the Wiſe*, or the *Immortal diſſolver* of *Helmont*, and *Paracelſus*, if his Operations miſs this mark, he judgeth them onely fit for the *Dung-hill* and ſo addreſſeth himſelf to another, (perhaps to another kind of) operation.

Thus is he daily impoveriſhed, by expence of Coals, and Inſtruments of Glaſs, Earth, Iron, *&c.* And the Charge of the Materials he uſeth, beſides Labourers Wages, and various Furnaces daily made and altered, vvhich vvill ſoon ſink a fair eſtate.

Yet by all means, theſe Philoſophers muſt have their operations cheap, and to be done for a ſmall charge and coſt: Hovvever theſe receipts, vvhat one vvay and vvhat another, (are in the concluſion) ruinouſly chargeable.

For vvere it no more, but to maintain a mans ſelf, for ten, tvvelve, or tvventy years, and in the mean time to do nothing to the getting of one groat to defray this charge, it vvould require a fair inheritance to perform this.

But vvhen a man ſhall account himſelf *Cræſus* in effect, hovv far this mad dotage doth ſtir him, vvho beleeves it to exceed his former allovvance in ordinary expence, fevv that have knovvn any of theſe Philoſophers (and vvho is it that hath not knovvn ſome) but can ſatisfie themſelves, and then beſides

all

this, the superadditionarie charge, of erecting Laboratories, containing furnaces, pots, glasses, &c. The varietie of materials vvrought on, besides the continual vvast of Coals, doth amount to such an expence, as vvill in short time, sink a fair Estate, not to mention the Hydropick thirst, that they, vvho once have entred this List, doe expresse, and all to regain vvhat they have expended, and to better their Fortunes, according to vvhat they have proposed in their ovvn Imagination and Phantasie, by vvhich they are carried on so eagerly in their pursuit, that nothing but the falling short of Monie, can reclaim them.

This is the usual end of these Philosophers, hovv great soever their Estates or Hopes vvere at the first, and then they lead a life useless to the World, and comfortless to themselves.

Against these (vvere it not pittie to add affliction to the afflicted) I could declaim Satyrically enough, but I shall rather choose to shevv both them and others, their errours, vvhich in the Character of a true Son of Art (vvho searches in the fire, according to the true principles of discretion) may be done most conveniently, as being the proper and due place for the same.

CAP.

CAP. XVI.

The Character of him, who so searcheth Natures Secrets, as to reap profit thereby, and so attends Pyrotechny, *as to be made,* Per Ignem Philosophus.

HAving taken our view of a prepostetous intermedler with *Natures Secrets*, and traced him to his end, to wit, *want* and *penury*, by reason of which he lives uncomfortably to himself, and unprofitably to mankind the *reason* of which is (as we have shewed at large) an obstinate addiction to one or two *grand Secrets*, til the attaining of which, he adjourns all his intentions to *medicine*, as scorning to appear without the *grand Arcana's*, we now shall come to *characterize* and *represent* such a *Student* in *Natures Book*, who in probabilitie with Gods blessing, will have his searches crovvnd vvith succes.

Such a one is from his childhood given to studiousnes, & from the first of his yeers of *maturity*, his *mind* is busie, and his *thoughts* pensive, hovv he may live serviceable to *God* and *mankind*, according to the *Talents*, vvith vvhich he is intrusted from above.

Temporal preferments are the least of his thoughts, as being dangerous *baits*, both for soul and bodie hazarding oftentimes both: The *Gentlemans* life of *pleasure* is to him a *burthen* to think of: the *Lawyers Art* of *Contention* is to him a *purgatorie* to embrace: & to live an *idle Speculator*, both odious and irksome.

He knovvs that this *life* is but a *race*, in vvhich vve ought (as to a *Gole*) to run to *Eternity*, and therfore the higheſt employment, he esteems, is to glorifie God himself, and exhort others to do the same.

But because he is rare to be found, who is sufficient for these things, he is sensible of his own insufficiencie, and dares not meddle therein further then concerns his own salvation, and being unwilling to partake in other mens sins, and yet absolutely resolved, by no means to live out of emploiment; he therfore (next to the glorie of God, and serviceableness in advancing pietie in himself and others) accounts Medicine to be the most desirable, and highest attainment.

And truly, he that wil seriously and soberly weigh and ponder matters as he ought, cannot but conclude the same upon undeniable grounds and reasons; for who is he who cannot experimentally conclude with him who advised to pray, *Vt sit mens sana in corpore sano*? it being evident, that while we inhabit these *Cottages* of *Clay*, bodily infirmities are (next unto sins) the disturbers of the *mind*, disabling the *soul* in all her *functions*, and rendring our *life* more burthensome than *death*, by reason of which many (with *Iob*) wish for death but cannot find it, that in the grave they might cease from all worldly sorrows, miseries and infirmities.

Which though most justly and righteously inflicted for our sins, were yet the object of *Christs mercy* and *compassion*, who went about *doing good* and *curing* all manner of *diseases* among the people, and the *Apostles*, who after *Christ* were to *publish the Gospel through all the World*, they through the *power* of *Christ* confirmed the same by *Miracles*, not to the Conquest, and subduing of Kingdomes, but the Cure of *Diseases* and *Maladies*: in imitation of whom this Son of Art is earnest at the *Throne of Grace* in prayer, and sedulous as to the search after *Natures secrets* in the *fire*, that he may (through the blessing of the

most

most High) by *seeking, knocking* and *asking, find, receive*, and *attain* medicinal *Secrets* for the restoring of the defects of poor afflicted mankind, of which himself is a member, and so subject to the like miseries and infirmities.

For this end, he takes advice of those, who went before him, according to the *Apostles* rule, *Proving all things, but holding fast onely what is good*; on which score, he consults *Galen, Hippocrates, Avicen, Rhasis Mesue, Fernelius, Sennertus, &c.* all, to wit, both *ancient* and *modern*, and this with a sincere aim and intent to better his judgement, and ripen his skill in order to a medicinal practice.

He doth not (as many do) for company sake, rail at, & crie down the old way, received in the *Schools*; but makes trial of it according to the Scholastick promises, to bring about (with sincere intentions) his patients expectations.

But alas! upon proof, he finds the whole *Art*, as it is *Academically* taught, to be but an Emblem of that *Stable* which was cleansed by *Hercules*, a *miscellaneous Hotchpotch*, partly false, partly ridiculous, generally desperate and dangerous.

I grant indeed, that *Nature* hath produced almost infinite *Simples* of rare and excellent virtues, which with due preparation and application, would cure most (if not all) diseases.

Yet considering the determinateness of the season, in which they grow & are in their vertue, their restriction to this or that particular soil, according to the *Proverb, non omnis fert omnis tellus*, their preciseness required, and curiosity in gathering, drying, and keeping, the observance necessarie in their fitting for, and application to diseased persons, and lastly their singularitie in operation, being each of

one sufficient for any case, in these considerations it must be granted that he who would deserve the name of a Physician, must have a larger knowledge then that of *Simples*, lest he oft be accused by his practice, of a lame and insufficient Method of medicine.

Add to this, the new *Catalogue* of *Diseases*, which daily appeareth on the Stage, and many of them accounted by our Methodists incurable, and so added to a large scroll of the same sort, which hath long since been compiled by them, and all because they wanted distinguishing medicines, with which a Son of Art is stored, as evidences of his being created by and sent from God, and not the Schools.

Considering which, a true Son of Art, finding the insufficiencie of the vulgarly professed method of medicine, doth address himself to other means and waies of furnishing himself with such medicaments which God hath made for the *comfort* and *behoof* of man.

And hearing of *Medicaments*, commended by *Sons of Art* (such who were curious to search and studie *Nature*, for finding out of the same, for their virtue, and efficacie against such *diseases*, which to the old *Methodists* appear, & by them are confessed *incurable*) He thereupon ingageth himself in the *search* of the same, especially besides their *verbal testimony*, having on one hand the evidence of Reason, and on the other hand, the unanswerable conviction of proof, & Experiment to confirm the same unto him.

What concerns *proof* and *experiment*, the Cures of *Paracelsus*, *Quercetan*, *Suchten*, and *Helmont*, and before them of *Basilius Valentinus*, &c. are beyond all denial and question, and although that might be a sufficient conviction, to a man rational, yet moreover,

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there is so cleer a light of Reason, for the authorising of the *Pyrotechnical way* of *Medicine*, as doth sufficiently convince the *Sons of Art*, and inables them to stop the mouth of Gainsayers.

Of this I have spoken largely enough, in my fifth *Chapters* of this *Treatise*, nor do I, nor should I bring the same in again, but that I intend this *Chapter*, as a short Comprisal of what I wrote before.

To proceed therefore; a true Searcher of Nature having by *practical observation* proved the insufficientie of the Old (though vulgarly adored) way of Medicine, resolves (with Gods assistance) to spare no *labor*, nor *studie*, nor *expence*, in pursuance of such *Secrets*, which (by *Reason* he is convinced, and by testimonie of *Artists* he is confirmed) are in *Nature*, for the enabling of him, who is possessor of them, unto the help of such, to whom it shall please God, they be administred.

On these grounds he goes on, with a mind resolute and fixed, not wavering nor inconstant to his principles, but with resolution prosecuting his attempts when once undertaken.

And because he goes about the discovery of *secret* and *hidden mysteries*, he provides himself accordingly, resolved not to be discouraged, though he hap to miss again and again, nor to give over his *search*, although for a long time, he fall short of his desired expectation.

He acknowledgeth and admireth the *greater Arcana*, and could if God saw it good wish himself a *master of the highest medicines*, yet contemneth he not, the *least knowledge* that is *true*, so that, w. whatsoever it is is possible for him to do the *least real good*, he doth it.

He ascribeth the glorie of his *knowledge* unto God, from whom acknowledging its receipt, he dare

not bury any *Talent*, but imploies each improvement, which God grants him upon his labours, to do more and more good each day then other, and thus with the help and assistance of the *Almightie*, he increaseth knowledge day by day.

And seriously when I contemplate the *Series* of *Naturæ Arcana's*, I adore therein, the wisdome of the *Almighty*, who in them seems to point out the *Method* of a mans *Studie*, which an *Artist* cannot miss, if he Consider first, his Neighbours necessitie, and secondly, his own conveniencie, to both which in wisedome, God hath suited nature most exactly.

The necessitie of our Neighbour may instruct us if we consider the variety of diseases, to which poor man is subject, not all of them, of alike difficultie to cure, and yet, the least difficult to cure are as truculent, as any, if not helped by Art.

To instance in a few cases, first the *Feavers*, how general each yeer is it among, and how afflictive, yea dangerous and mortal to mankind, and yet certainly to be helped by many preparations, easily made, at any place, at any (and in a short) time, of which kind are our *Agues*, by us so called, but all known to the *Latines* and *Greeks* under one denomination.

T is true, that the *Greater Arcana's* do cure all these diseases with all other, both *acute* and *chronical*) in a short time, seldome exceeding, in any *fever* (except onely the *Hectick*, which is a real *Tabes*) above one *dose*, of these *Arcana's* there are many admirable of Virtue, but rarely given to any *Artist*, yet in defect of these, there are many *subsidiaries*, on which a careful Phisician may confide, and adventure

ture his credit, nor will they ever blemish the reputation of such as use them.

These particular succedaneous medicines, are the Crown usually of the endeavors of many, to whom the greater secrets are (in Gods wisdome for a time) denied: nor are these secrets so rare in number, so difficult in preparation, nor require so long time, being destined, as it were by God, to be easily and quickly provided, for the remedie of such diseases which will accept of no truce, of which sort, I could tell many, but that I reserve that discoverie to another more proper place.

Besides these, many other diseases are cured by easie medicines, which (if not mortal are yet) burthensome to the partie afflicted, rendring the life uncomfortable, as the *Scorbute*, *Hysterical fits*, the *Jaundise*, *Convulsions*, *Colical fits*, *Nephritical pains*, &c. Which by Gods blessings are, have been, and may be certainly cured, by particular Medicines, succedaneous to the great *Arcana*.

Yea, and those very Diseases which are so puzzling to Phisicians, as the *Gout*, the *Epilepsie*, &c. have their *mitiora Symptomata*, which are easily cured by particular Remedies.

Which things considered, it is a madness unexcusable, for any one who shall engage himself in these Discoveries, to resolve against all medicinal practice, till he may be *Majorum Arcanorum Adeptus*.

For since there are so many Diseases, so afflictive, nay so truculent, the Cure of which needs not the *Greater Arcana*, how cruel is he to mankind, and ingrateful to God, and injurious to Nature, who pretending to studie Nature, shall neglect the search

of such medicaments which are of so great virtue and efficacie, especially so many poor creatures in every hole and corner, standing in need of help, which may abundantly be supplied by succedaneous Medicines to those *Grand Alchahestical Arcana*, by which a Careful Phisician may cure all diseases incidental to the Bodie of man (though not all with one Medicine, yet) many *Acute diseases* even with one, and all *Chronical diseases* (if not by one, yet) each by one, two, or three medicaments varied, as Indications may require.

I know it will be objected against me out of *Helmont*, who in his 9. *Cap. de Lithiasi* writes thus, *Nemo sanaverit Lepram qui Liquore Alchahest non sit potitus, &c.* to which I cannot answer experimentally, as never having had a *Leper* for my patient, yet with all respect to that *great Philosopher*, I must crave leav, to be of another mind, nor is my diversitie in opinion, grounded without a Collateral experiment to confirm me, of which, I shall take time elsewhere to speak more largely.

I shall conclude this *Chapter* speedily, having a little touched at the Artists convenience, which (I said before) was to be as it were his *line* and *plummet* in his searches, together with his Neighbours necessitie; of which I have alreadie spoken.

In which place, it is not unseasonable to remember what, and what manner of men they are who usually betake themselves seriously to the studie of *Ingenious Arts*, they are at the best *mediocris*, for the most part *nullius fortunæ homines*, those of large fortunes in the mean time minding pleasure and luxurie, by which means their lives are shortned, their health impaired, and themselves become objects at

last of pittie (as to their health) to such, whom God makes heirs of Medicinal Science.

So that according to the *Proverb*, *Soli Philosophantur pauperes*, which is a true *Proverb* suiting with our wretched Age, Philosophie formerly being reputed an entertainment for a Prince, and such who were Philosophers being reputed the companions, only fit for Monarchs and great Personages, whereas now, the Art must take its fare, being admired only of the meaner (at the best) of the middle sort of men (as to fortune) and those for their pains, by the Vulgar reputed mad, and deserving to live in want, and disesteem, for addicting themselves to so foolish a Science.

Of such Sons it is had in esteem, yet according to the *Poet*, *Virtus laudatur & alget*, these favourites of Philosophie, although they love her never so well, yet they cannot dress her out in that dress, which she deserves, to make her seem beautiful.

Hence it is, that whoever he is that courts *Nature*, he had need court her for an inheritance to have with her a Competencie, by which he may both live comfortably, and continue in her service without distraction.

For this end, he is willing to be at reasonable expence, until he may come a little into her inner acquaintance, expecting then from her a pension proportionable to his service, by which he may be enabled to continue the same, and not be compelled to court another Mistris for a lively-hood, whether war, or Courtship or the like.

And this indeed is the Courtesie of that *Nymph*, that she suffers none of her servants to be long unrewarded, but doth according to the time, and faithfulness of their service, alot unto each a reward,

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by vvhich he may both comfortably subsist, and carefully goe on, in his future Search, and studie.

But to be master of her greatest secrets, is the Crown that few attain, and those only such, who by an especial grace are elected thereto.

Now for any one to resolve that unless he may be the commander and disposer of Natures most rare, and seldome bestowed secrets, he will refuse such as are offred him, it is so high an indiscretion, as cannot be pleaded for.

Forasmuch as the search into Nature, and her secrets is not to be performed without cost and charge, which, so soon as a man is master of any (though inferiour) secret, that vvill defray; for him to refuse this, because it is not the top secret of Art and Nature, is no less madness, then for a man to resolve to go naked, till he is able to go clad in the richest Sattin.

But such as are sober Sons of Nature, they knovv and are sensible that each discoverie of Nature requires cost and charge, to bring it about, and therefore vveighing the necessities of mankind, they are sensible, that many secrets of Nature of an inferiour, and some of a middle rank to the highest are very noble, and efficacious, and so not to be sleighted, vvithout incurring the censure of folly and madness.

These therefore he accepts of God thankfully, as pledges of future blessings to be bestovved, or as *Ioshuah* received the *Bunch* of *Grapes*, as an earnest of the *Promised Land*, or as a Metallist accepts a Marchasite, as an Index of a Mine, not far from discoverie, many of vvhich pledges, a careful Son of Art shall meet vvith in this Travell,

vell vvhich improved as they ought, vvill bring glorie to God the Giver, comfort to the Patient that makes use of them, and support and incouragement to the Physician the Possessour of them, by experience of vvhich he is incouraged, and by the profit and benefit, enabled to go on vvith more and more courage, untill by industrie and the blessing of the Almightie, he by degrees, shall discover greater and greater Secrets, till at the last, he arrive to the highest pitch, namely the greatest Secrets of all.

Some perhaps vvho vvill seek means to Carp, and to object, may cast in my Dish, vvhat I in my first part (vvhich vvas Apologetical) vvrote, namely, that in nature there vvere so many Secrets lucriferous, that a man should not be compelled, to practice Phisick for necessitie of maintenance.

This Objection I might have let alone, till I had met vvith it, but (if possible) to remove all visible, and seeming Grounds from Cavilling spirits, I shall here anticipate it.

T'is very true, that Nature is rich and abundantly stored vvith varietie of choice secrets, and those very lucriferous, so bountiful a Ladie she is, that none ever yet courted her serionsly, and constantly in vain.

But yet her vvaies by vvhich she revvards her servants are good to be considered, for she doth not usually requite their pains and diligence vvith coined monie, (as some great personages being in danger of their lives, to divert their followvers have throvvn *Chreckeens* and *Pistolets* among them) No verily, her revvard consists in secrets, vvhich are of use and benefit to those, by vvhom they

are

made use of, and upon that score, lucrifetous to the Master and Possessour of them.

Now these Secrets are of various kinds, which the studious searcher of Nature (unless strangely led by an unfortunate destinie) cannot but meet withall, at the least one or other of them, of which sort I might mention many, but that it is needless in this place, by this Art the Bow Die was found out, by this Art the whitening Yellow Pearles, and coloured Diamonds, hath been found out by others, besides many particular gradations and mineral extractions, known to many, and the product real, true, and not sophisticate mettals.

But the Cure of the Sick is an Employment, that engageth the Consciences of all such, to whom God hath given abilities, as being of a more excellent Nature, yea a Work of Mercie, not misbecoming the hands of a Prince, as God experimentally (for a long time taught our Kings, in the Cure of that Disease; commonly known, and called by the name of the Kings Evil.

But it must be granted, nor can it be denied, that he who shall devote himself to these studies, must have a Competent Maintenance, else no wise man would, or could excuse his Philosophie of Follie, which maintenance although he might have several waies, he onely admires the goodness of God, who so many waies, hath provided in Nature for such as are studious, as they ought, but (as every wise man is known by his choice, where he hath libertie of various choices) makes that his means of support, by which he may doe most good, and lead a life

most

most beneficial to many, such is the life of practising the Art of Medicine, and so is the objection answered.

So then, it is not out of necessitie of a livelyhood, that a Son of Art is compelled to practice Medicine, for he having other waies at command may make use of any, although (out of conscience) he makes choice of that among many, by which he may do most good, and therefore attends the Practice of Medicine, and attending it, he Conscionably expects, and honestly reaps a living from it.

Explicit Pars Secunda.

THE

The Third Part.

Conteining an *Experimental Essay*, and a *Faithful Discoverie* of *Nature*, in her *Medicinally Chemical Secrets*.

The first Chapter, being an Introductorie Historical Narration of my first Salutation of, and first Progress in Chemical Philosophie.

IN the year of Our Lord 1644. I first began the studie of *Chemical Philosophie*, to which how I came first to be incited would be a discourse in this place, both tedious and useless, onely this I must say and acknowledge, that so good grounds invited me, and so good incouragement confirmed me, that from that time, to this present year 1658. I never repented my time bestowed, although the pains, I have since taken therein, were irkesome to undergoe, and would be tedious to recite.

My aim and intentions at my first entrance, might possibly be of the same Kind with others, whom curiositie or other incitements allure to the Art, however my progress was such (as to point of industrie and diligence) as might become a devoted Son to *Hermes*, and my aimes (as to the gene-

ral) onely *Medicine*, or at least that principally.

I had not proceeded far, nor gone on long in these *Studies*, before I had gotten a reasonable number of *Authors*, who treat of this learning, whom I first began to read, then to admire, and lastly to desire to imitate.

This way of Learning, found the easier entertainment, and readier acceptance with me, as one who was in affection disingaged, from the *School Philosophie*, as requiring a senseless faith to believe in, being indeed at the best, but rotten.

This (though but a Youth) I perceived easily (as I more largely told you in my first *Apologetical part*, as also in my *Treatise* which I wrote *De Liquore Alchaest* in *Latine*) and on that account, I valued the time I spent in the attainment of that *Philosophie*, but lost; and on that score, I readily embraced that *Philosophie*, which gave its Sons, and Students better hopes.

This kind of *Philosophie* I accounted such; and therefore devoted my self wholly to it, yet so, that the necessitie of attending Academical Studies, for fear of giving offence to my friends and Tutours, compelled me to bestow a great deal of precious time, in learning that *Philosophie* which Cordially I Contemned, being convinced of its futilitie.

And having (on serious and sober grounds) resolved the Studie and imployment of Medicine, I first assaied *Galen*, *Fernelius*, and *Sennertus*, with others, to see what I could find in them, and then to these I added the *Chemical* Writers, hoping by the *Theorie* of the one, and the practice of the other,

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to find a secure way of curing diseases. And to deal ingeniously) opportunitie of practice, offering itself each day, gave me opportunitie to find the promises of many proved vain, by the effect, the most absolute conviction of all, though cursed by the Poet,

——— *Careat successibus opto*
Quisquis ab eventu, facta notanda putet.

This daily disappointment made me to enquire after other Writers and Authours, and at last, I got all, or at least the most eminent, whom I studied seriously, resolving with my self, that God had not given so rare secrets to *Paracelsus*, by them to Tantalize all future posteritie, but that the same might by industrie be attained, to which I thought Reading would conduce, but mistook.

T'is truth, the books of learned men are of excellent use to such who join practical operation with Reading, but to bare Readers of them, they are useless, there scarce being one receipt barely set down in any solid *Author*, that was a real *Adeptus*, but it was and will be found to be either trivial or false.

And to give each man his due, I must needs thankfully acknowledge, that from *Helmonts* writings I have reaped more real benefit (as to solid learning) then from any that I have read, or met with, either *Ancient* or *Moderne*, in prosecution of whose discoveries, I have spent these fourteen years, nor have I the least cause given me since of Repentance, that ever I undertook them.

He may be truly called, *Paracelsus Great Interpreter*, to whose Writings the World is more beholding then the ungratefulness of this Age will suffer

to

to be acknowledged, hower, after Ages will acknowledge his worth, when many *Scioliſts* will be buried in oblivion.

T'was firſt through his incitation and incouragemen that I was ſet upon the ſearch of the *immortal diſſolving Liquour*, called by *Paracelſus*, his *liquour Alchaheſt*, of which in my ſecond Treatiſe, I have ſpoken ſufficiently as the order of the diſcourſe, did direct and lead me.

This Liquour (to be ingenious) took me up a great time, as accounting that nothing would remain difficult in Medicine, when that was once attained, and indeed it is a noble *Ens*, fit to employ the time and ſtudie of all who deſire to be Phyſicians.

But remembring and conſidering *Helmonts* checking Concluſion, *Scientia datur non niſi electis viris, per longam annorum & laborum experientiam, ſufficienti ſanitate, & pecuniâ inſtructis, nec peccatorum gravamine, indignitatem meritis*: Which in Engliſh ſounds thus, *This Science or Skill, is not given, but only to ſuch, whom God ſhall chooſe, by means of the experience of many years ſpent in labours, where thoſe who ſearch after it, are ſufficiently provided, both of money, and health, and by a ſinful converſation, ſhall not render themſelves unworthie thereof.*

So that unleſs a man have lands to live of (and ſuch as have, are rarely favourers, or followers of *Philoſophie*) he muſt provide himſelf of ſome lucriferous experiments, in the mean while, to defray charges, and help him to live, or elſe his *Philoſophie* will go neer to be ſtarved it ſelf, and to ſtarve the *Philoſopher*, before this grayheaded experience, which with much pains, is the *teacher* of *Secrets*, can be reached unto.

To my comfort I can say it, that my studies and endeavours upon and for the great *Liquor*, were not unsuccessful, yet do I and shall I discommend that Zeal, that carried me on in the search of it, almost to the neglect of all other things, which had I not done, but prosecuted each thing gradually, securing my ground gotten, to be a support for me on all occasions; before I had proceeded on winning new, which is the only way, I had done better, and this I recommend to others, that they may learn by me.

Nor is it aliene from this old *Philosophers* advice, which is *first to get a dissolver, that may be Immortal and Homogeneall*, &c. as any one may read his Counsel in his *Treatise* of *Feavers*. But saith he, *If you cannot attain to that hidden fire, yet learn to make the* Salt *of* Tartar *Volatile, that by it you may make your Dissolutions*, the *Encomium* of which, I leave to every one who can and list to read, in the Authour himself.

CAP. II.

Of Specificks.

IN the former Book, to wit, the second, I did follow the division of *Pyrotechny*, according to the distinction of *medicines* which it conteins, either *universal* or *specifick*, in prosecuting of which division, we came to the distinction of the *Keies*, which are in the *art*, by them to unlock, to prepare, and perfect Bodies, in order, and with an eye unto *Medicine*.

This method brought us to discourse of the *Liquor Alchaheſt*, the great universal dissolver of all bodies, without the least loss of virtue, or diminution of its weight.

I shall now come to the other inferiour *Keies*, and Medicines of a lower ranke, than those preparable by that *Art*, and forementioned *Liquour*.

The Subordinate *Liquour*, then to the *great Dissolver* is the Spirit of *Volatile Alcalies*, of which I shall speak here but briefly, reserving a more full and clear manifestation of them, to an Intire Tractare on that Subject, intituled *De Mysterijs Alcalium*, which I purpose shortly shall see the light.

Alcalies are Bodies of excellent virtue, according to *Helmont*, who saith of them, *That fixed* Alcalies *being brought to volatilitie, equal the virtue of the great* Arcana, *For being endowed with an incisive, or resolving Virtue, they do penetrate even to the Limen of the fourth digestion. and resolve whatever preternatural coagulation they find in the Veins: and in a word, their Spirit is of so exquisite a penetrative* Nature, *that where they reach not, no other thing in the World will be found to reach;* A noble commendation and in which he is not false in the least, and therefore I shall insist on this subject with what fulness I may, not to prejudice that other Treatise on this peculiar Subject, which I even now mentioned, and which I intend shortly shall come abroad into the World.

The *Generation* of them, and the *Philosophicall speculation* about their *fixity* and *possibility* to be made *volatile*, I shal leave here untouched, as best befitting an intire *Philosophicall Tractate* of the same.

Alcalies then, through Arts craft, and Natures help, may be made *volatile*, and by them, excellent Medicaments may be prepared, such to wit, by which all Medicines absolutely required to the Cure of any disease may be prepared.

The excellent virtue and use of *Alcalies* appears from their applicableness to *Sulphurs* both *minerall* and *vegetable*.

In it any *Sulphur* is extracted, out of any mean *minerall* or *inferiour mettall*, insomuch, that *Lead* onely, by mediation of *fixed Salts*, will suffer its Elements of *Sulphur* and ☿ to be dissolved, and will become a running *Argent vive*, the *Sulphurous* and *Saline* parts being imbibed in the *Alcalies*, by mean of which also, they may by art be *volatized*.

Yea, even by bare boiling, in a strong *Lixivium* of *Tartar*, may the *Sulphur* of ♂ be obteined, separated from the ☿, or *Regulus*, as by fusion the same is attained more opened and dissolved.

Hence it is, that if ♂ be melted with an *Alcalie* of *Tartar* and *Salt*, the *Salts* which imbibe the *Sulphur*, being liquefied either in water, or in a moist place of themselves, the *Sulphur* of the ♂ runnes down, and is invisibly conteined in the *Lixivium* of the *Salts*, which because it will colour the hands of such as touch it with a *Golden Colour*, by reason of its invisibly conteined *Sulphur*, which by precipitation with an acid *liquor* may be made to appear (together with an intollerable stink) in a red form, is by the *Tyrocynists* named, *Sulphur Antimonii Auratum Diaphoreticum*, a trivial toy, as by them used, but which may be exalted to a most admirable Virtue.

Which that it may be done let these *Salts* impregnated

gnated with *Sulphur* be dissolved, until they be red like bloud, and separated from all their *terrene feces*, then by Art, reduce the whole mass of *Salts*, with the *Sulphur* to a *volatilitie*; in which process there will be a very unsavory stink, which will, of its own accord pass away, and you shall have of your red *lixivium*, a sweet mass, without odour, as white as Snow.

This snow is a *Panacea* of ☉, purging certainly, without vomit or nauseousnesse, even in the weakest Bodies, and without griping, and is a cure for many (and those *Chronical*) Diseases.

But to proceed to a further exaltation of its virtue, Take this snow, and according to the right Art of distillation, proceed with it, to wit mixing it with *Potters Earth* dried, and by degrees of fire distil it untill all come over (which by *Cohobation* is obteined,) leaving behind only a damned black insipid Earth, the Spirit being tincted, and fragrant, to colour resembling a potable liquour of *Gold*, being of a deep tincture, of which five or six drops daily administred, will not fail (even in the most deplorable cases) that may be imagined.

Thus, if *Colchotar* of *Vitriol*, be perfectly washed from its *Salt* and dried, and then boiled up with an equal part of *Salt* of *Tartar* liquefied, and then both in a Crucible melted, and poured out, you shall find that the *Colchotar* will suffer all its *Sulphur* almost to be imbibed in the *Lixivium*: This then by mortification and regeneration bring to volatility and distil it (as was said of the *Sulphur* of ☉) and you shall have a Liquour of a yellowish green tincture, and fragrant. Vid. p. 32.

In this Liquour dissolve *Argent vive*, and you shall find in this Dissolution the *Argent vive* embraced by the *Sulphur* (in the Liquour conteined) and so fixed; that in the fire both will give a reall mettall, but being dulcified with *Spirit* of *Wine*, without reduction to a mettall, become a true succedaneous Medicine, to *Helmonts Horizontall Gold*, made by mean of the *Sulphur* of *Vitriol* of *Venus* brought into an Oile, by the Liquour *Alchahest*.

The same way may be used in the *Sulphurs* of ♄, and ♃, yea in the *Sulphur* of the *metallus masculus*, which operations are not easily learned from either *Helmont* or *Paracelsus*, Although *Paracelsus* in many places gives cleer light to this very thing, but especially where he saith, *Sunt præterea essentiæ vini cineratæ, quæ aurum solvunt. &c. si in circulum dentur, aurum reducunt, &c.* By which he means the *Salt* of *Tartar* which is of *Wine*, and reputed by him the best of the *Wine*, as having more of the essence of it, then any other part of the *Wine*, this Cinerated, or brought to ashes (as is done to get the *Salt* of it) and after circulated, that is volatized, till which time it cannot be circulated) it reduceth *Gold*, *&c.* Nor is *Helmont* obscure as to this particular, where he saith, *That if the spirit of volatile Salt of Tartar, dissolve either Luna.* ☿, *Cornu-cervi, Crabs-eies, or any other simple, it will cure, not only the Fever, but most (if not all) Chronick Diseases.* Now ☿ corroded by any Liquor, and not fixed, is an unsafe medicine, and by this Philosopher, in many places condemned, as not fit for an honest man to use: This Liquor then, in dissolving it, gives it a fixation sufficient to make it a very noble Medicine, but being united with a volatile *Sulphur*

(as

(as I taught before,) it then gives it a metalline fixitie, after the same manner, though in a subordinate degree of nobleness, with the fixation of it in *Helmonts Horizontall Gold*, which is made and fixed by the Liquour *Alchahest*.

There are then three waies of operation upon this volatized *Alcali*, in order to its application to metalline Bodies.

First the *Alcali* is volatized, that is, regenerated by death and life, and brought into a totally volatile Salt (which is of great virtue of it self.) this distilled according to *Art*, gives that Noble *Liquour* of which *Helmont* and *Paracelsus* give such noble *Encomiums*, that wherever that Spirit reacheth not, no other will reach.

This Spirit is volatile and saline (not acid) and therefore more difficult to be attained by our putationers and Sciolists) it dissolves all Concretes, onely is coagulated upon them (being dissolved) into a volatile Salt, which being then sublimed from the dissolved *Calx*, doth in imperfect metrals, raise their *Sulphur*, together with it self, and in perfect mettals, it by oft Circulation doth the like.

Secondly then, this *Alcali* thus regenerated into a volatile Salt, if mixed with the *Calx* of either ☿, ♃, ♄, or the *Metallus masculus*, or with the *Regulus* of ♂, and with them distilled, it doth make them volatile, and each time the distilled Spirit being put upon the *Caput mortuum*, is coagulated upon it.

Proceed by *Cohabation*, til your sign appear, which it behoves each Philosopher diligently to attend, Coagulate then your Spirit, in which is the metalline Sulphur hidden, & with *Spirit* of *Wine* dephleg-

med, extract the metalline tincture from the Salt, which when the extracting spirit is drawn away, remains fragrant and very sweet, and is of wonderful virtue, little inferiour to any glorified Sulphur, by any Alchahestical operation.

But thirdly, (and that way I rather choose) let your *Alcalie* be first of all melted with the Calx of any imperfect Mettal, and then you have the Sulphur married with the Salt, and by the fusion of fire somewhat opened, this mixture proceed with after the way of volatizing Salt of *Tartar per se*, and both being thus putrified and regenerated together, do after in their volatizing, more thoroughly unite together, which for that end, proceed with by cohobation, so long until they be wholly volatized: coagulate the Spirit then into a volatile Salt and use it either with the Salt united, or extract the Sulphur which is fragrant, and sweet, with pure Spirit of Wine, and reckon your self then Master of a medicine balsamical, which you can never enough value and esteem.

All the secret then, is to know how to make *Alcalies* volatile, which is a Secret that will never come to the knowledge of a lazie person, or a conceited Putationer, it is one of Natures secret *Keies*, to fixe and to volatize, which in all her three Kingdomes she performes every day uncessantly.

Let many Tunnes or never so little quantitie of these fixed Salts, be laid in any Field, and in few months all would be transmuted into a volatile *salt*, Hence it is that *Calx*, and *Ashes* inrich grounds for *Corn*, and yet our Philosophers now adaies, have not learned to imitate Nature, in her most ordinary operations.

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The truth is, they who should mind these things, are idle and conceited, they cannot endure the pains of Search, and besides pride themselves, as if all knowledge were with them already; and in the mean time are readie to vexe and persecute any, that will not goe on in the old Road with them.

However, Truth must and will prevail, and they who for long time, have contemned it, shall find themselves justly at last contemned.

What I write, I write from the treasurie of experience, and I know and am assured, that my Book will be a welcome Iewel to many, although a goad in the side, and a prick to the very heart of others, yet let them fret and break their spleen, they never can, nor shall prevail against what I here vvrite.

Are not our Princes of *Zoan* fools? Yes verily, vvhile like the savage Indians, they adore Glass, Beads, Copper Bracelets, and trifling looking Glasses, mean time contemning Gold and Pearls.

They magnifie and extoll their method of medicine, in defiance of any other vvay, a method, at vvhich *Democritus* could not refrain laughing, nor *Heraclitus* crying to see Wise men (reputed) given up to such professed follie, and poor afflicted souls daily and hourly languishing, and cheated of both monie and lives, by those who pretending their care and Cure, could never go beyond a *Glisterpipe*, or an *Vrinall*: to vvhich they adde the Butcheries of *Phlebotomy*, *Scarification*, *Vesication*, and *Purgation*, and the fooleries of *Barly Broths*, *Iulaps*, and *Cordials* of which every *Confectioner* is better stored, then the *Apothecary*, as usually *candying* and *conserving* vvith better Sugar, *Proh tempora! Oh mores!*

Yet

Yet certainly there is a remnant, (although but a remnant) who cordially mind, and seek after *the better part*, and choose it with *Mary*, nor *shall it ever be taken from them*: to them as a Friend, and Brother, I intend, and direct these Lines; and they will hear and embrace my counsell.

And as to the rest, this is all that I (at present) have to say unto them, let them beware, least being too peevishly addicted, to their method, they neglect and pass by the way of being better instructed, and though perhaps they may think scorn, to be instructed by me, yet this Pride will but hereafter bring on them greater Confusion, and condemnation, when they shall see the Catalogue of all they have either killed, or suffered to perish, through Pride of Spirit, disdaining to be taught.

But to return to our purpose, from which we have a little digressed, namely, to the mysterie of preparing Medicines, which whoever undertakes the Care of Lives, and would peforme his undertaking Conscionably, must attend carefully.

Let him therfore learn, to spoil mineral *Sulphurs* of their *peregrine* and *maliguant virulencie*, and in them so prepared and corrected, he shall find medicines, that will command all diseases equally as the noble *Helmont*, most excellently hath written concerning them.

Of this I purpose to be a little more large and plain, for it is in truth, the very thing that ennobles, and graces a Phisician, and therefore (studious Reader) I shall here crave thy serious attention.

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The Kingdomes in which Nature workes here below, are known according to the common division to be three, the *Animal*, the *Vegetable*, and the *Minerall*.

In all of these, she hath provided Medicines for the infirmities of mans life, of which the highest in the *Animall Kingdome*, are in the *Vrine* and the *Bloud*, the highest in the *Vegetall Kingdome*, in the *fixed Salts*, and them volatized; either by essential *Oiles* or otherwise, as the Artists experience shall prompt him: In the *Minerall Kingdome* the Medicinal part consists in the *Sulphurs* and in the *Salts*, which are as I may say, *totum medicinalium fori*, the *Ens* of mettals being shut, and homogeneal Substances, and such as will yeeld to no familiarity with us, but as totally estranged Essences, are most streightly locked up, and work not, *nisi Sulphurum intuitu*, with respect and reference to their *Sulphurs*.

Of this Subject, and of the dignitie of mineral and metalline Medicines, above and beyond either Animall or Vegetall, *Helmont* hath discoursed sufficiently, nor will I repeat what he hath delivered, which would be to cloy, not to edifie the Reader.

But *Sulphurs* of themselves are either shut up too closely to be unlocked by the *Archeus* of our stomach, and so do not give their desired help, not yeeld their true virtue if taken in their own Nature, or many of them (besides this) being virulent and malignant in their crude Simplicitie, they therefore require to be opened, that both their hidden virtue may be discovered, and their mixed virulencie and malignitie may by preparation be Corrected.

1. Of which the great and most solemn way is by the Liquour *Alchahest*, and to it the succedaneous way by volatile *Alcalies*, of which I have given some brief touches by way of Essay, in the former part of this *Chapter*, I shall a little further illustrate, and amplifie, what there I begun, and so draw to a Conclusion of this *Chapter*.

2. In the operation on Mettals this Liquour may very well supplie the room of the *Great Solvent*, and in defect of it may serve a *Sonne* of *Art*, to make his dissolutions of most (or all) *Concretes*, and the Volatization of the *Sulphurs* of Inferiour mettals and minerals.

3. As for the supreme mettals, (viz *Gold* and *Silver* and their Compeer in Homogeneitie, to wit, ☿) I should be injurious to the truth, if I should not Confess, that in the preparation of these, this succedaneous *Key* comes far short of the dignitie of the Liquour *Alchahest*, and yet its effects here, in these Bodies, are such as may deserve the commendation of a noble dissolvent, and not a vulgar Corrosive,

4. For let *Gold* or *Silver* be herein dissolved, the solvent, by acting on them (in a dissolutive way,) is it self coagulated into a *volatile Salt*, which when the Flegm (ingendred by this coagulation, and the Liquours spending its virtue in dissolving Bodies) is evapoured, will in a cool place cristallize.

5. This *volatile Salt* sublime 3 or 4 times from the *Calx* of the *dissolved Gold*, and you shall find that besides the virtues of ☉ with which it will be endowed, it will carry up with it a volatile tincture of the ☉, leaving the Residue very pale.

6. Yea and by an Art not difficult to an Artist, expert in *Pyrotechny*, the Elements of the *Gold* will be dissolved,

dissolved, and made separable each from other, even as in the Operation by the *Alchahest*, with this eminent difference, that this Liquour by this dissolution, doth each time loose its activitie, being coagulated as oft as it is applyed to action, and so rejecting a Flegme, is every operation diminished in quantitie, which the Liquour *Alchahest* doth not suffer.

So then as for the glorified sweet *Sulphurs* of ☉, and *Luna*, a man that can command these *Alcalies* volatile, may by their Spirit attain them without the liquour *Alchahest* (although that doth the work sooner, and with more ease, and without loss of its own virtue) in lieu of which this Spirit is far sooner, and with much more ease attainable, and he that knows the Secret of making of it, may make as much of it as he list.

But as concerning ☿, that by this Art may be prepared to most incredible uses (as to Medicine) if to wit first the *Sulphur* of ♂, or of *Vitriol* of ♀, or of the *metallus masculus*, which is *Augurellus* his *Sulphur Glaure* (according to *Helmont*) be volatized with the Spirit of volatile *Salt* of *Tartar*, (and both make one Liquour together) in this Liquour let *Argent Vive* be dissolved, and draw away the *Phlegme* till it be drie, put on more of the Spirit, and resolve it so oft untill it will coagulate no more of the Spirit, but that it come off strong as it was put on, thus is the *Mercurie* in these solutions embraced by the *spiritualized Sulphur* inhabiting the Spirit, and so embraced that each will not leave other but upon as difficult terms, as the ☿ of a metalline Bodie would be separated from its Sulphur, and may be reduced by an easie Art into a metalline Bodie, but with greater discretion,

trition, and no less ease, and abundantly greater benefit to poor sick Creatures, may it be made into a most noble Medicine, very sweet, and of wonderful virtue, for the *Salt* of the coagulated spirit is left together with the Coagulate of the ☿, and the Spirit of *Sulphur*, and of all, thus joined, becomes a sweet precipitate, in the dose of four, or sixe, or eight grains not oft repeated, curing all *acute*, and very many (if not most, or all) *Chronicall* Diseases.

But were no more to be attained by it, but that it makes the *Sulphurs* of ♂, ♀, ♃, ♄, or *Zink*, &c. volatile, it is enough to make it of value to a Conscionable Phisician, and studious Artist.

For these Mineral remedies work beyond what any man who hath not tried by experience would beleeve, of which *Helmont* is a sufficient, and a very cleer witness. I *exhort* (saith he) *young Artists that by all means they learn to spoil Sulphurs of their exotick and virulent qualities, under custodie of which is hid the Vitall Fire, composing the Archeus to pleasant ease and quietness, for there are some* Sulphurs *which being prepared and perfected, the whole Armie of Diseases will be conquered by them*, &c. Which I more confidently expect from, and have found more eminently performed in the *Sulphur* of *Venus*, of ♂, and especially in the *Sulphur Glaure* of *Augurellus*, &c.

The preparation by that noble Author in that place chiefly intended is *Alchahestical*, to which this may justly pass, as a most noble and unparalleld *Succedaneum*.

The preparation also of the *Metallus masculus* its *Sulphur* in defect of the great dissolvent, may hence be attained, for this *volatile salt* doth embrace and

and in distillation brings over, together with its self that *Sulphur* in form of a high tincted *mettalline Oil*, which then coagulated on a fixt Bodie, the mettalline tincture may be extracted with pure *Spirit* of *Wine*, the *Salt* of the *Spirit* of *Tartar* being left behind (as being not dissolvable in pure rectified *Spirit* of *Wine*) and is then reduced into that ☿ *all Succus* or *Liquour*, by *Paracelsus* called *Vinum Vitæ*, of which *Helmont* gives so large a commendation, and so noble a Character.

I know the next question will be, how may this Liquour be attained? to which I answer with *Helmont*, *That it is not sufficient to turn over Books, but Coals and Glasses must be bought, and night after night must be spent*: So *Helmont* did, so I have done, and still continue to do, and so thou must doe, whoever wouldest attain these Secrets. I have done my part, taught the *Modus* of the thing, and so have started a game for any one that is curious to hunt: but for the thing it self, and the practical skill, it is Gods blessing onely, and each mans particular Endeavours, that must give that: studie therefore, and take pains, and together with prayer to God join constant labour in the Fire, thus with Gods blessing will you find what I by the same means have found.

CAP.

CAP. III.

Of volatile Salts *of* Herbes, *and their Virtue.*

HAving run through the *Discoverie* of *Alcalies*, so far as to give a short view of their virtue, in reference to minerall dissolutions, let us now come to discover their use and serviceableness in application to *Vegetables*, their *Preparation*, *Correction*, *Purification*, and *Exaltation* in Virtue.

For *Vegetables* are of most admirable and excellent efficacie, although subordinate to *Minerals*, yet so noble in virtue, that *Paracelsus* glories, and not in vain of most excellent and several cures performable by one Herb duely prepared, as to instance in *Wormwood*, by which he affirmes, *That he knows perfectly to cure many (and those deplorable) Diseases.*

O the Care and love of the Almighty for poor mortal man! but fie upon the pride and Arrogancie of our *Lordlike Doctours*, who like *Tantalus* are pined for thirst in the midst of a River, and tormented with hunger, yet having so many goodly Apples readie to bob them on the Nose, but let not their Pride and Sloath seduce any *Son* of *Art*, to choose with them their wretched lazie, and unconscionable life, which makes them a by-word to every *Porter*, which they are not at all moved at, so long as they can get monie, although with the ruine of families and lives.

Of this preparation of Herbs the noble *Helmont* speaketh in his *Pharmacopolium*, and *dispensatorium modernum*

modernum, where he gives counsel by way of Legacie to such who have not tasted the Virtue, of the *Circulatum majus*, that is the *Alchahest*, *how they should prepare simples, which are of great virtue, not by Castrating of them, or clogging them with other simples, by beating all up together into a Miscellanie, nor yet by bare decoction, by which the Virtue of Odoriferous Vegetals is diminished, and the gummositie of others liquified, which hath the same defects with the Crude Herbes. But by superaddition of a Ferment, for the extraction of the hidden Virtue, by suspending their Virulencie, by substitution of one qualitie for another, or by composition of due ingredients, stirring up new qualities, such as were not in the* Concretes *simplicitie.*

Which Counsel if well attended and followed, it would in short time ruine those Shambles of Butcherie unto thousands of poor mortals, the *Apothecaries shops*, which have been more fatal unto mankind than ever was the *Sword*, by means of which multitudes have died, through the absolute virulencie of their medicines (so called, but real poison, not corrected but Ironically) and many more for want of due help, which in their Slops is not to be found.

To correct them is impossible, they have grown up so long a time, that they seem to have made prescription upon Nature for their future settlement, I shall not therefore wash a Blackmore in labouring to reclaim them, but instruct the ingenuous and industrious in better preparations.

For the virulencie of some *Simples* cannot be corrected, nor the defects (as crudities, &c.) of others taken away by beating into powders, (which they call *species* when mingled) nor boiling with

Sugar into *Tablets*, nor by *Candying* or *Conserving* with *Sugar* or *Honey*, but by bringing into a *volatile sacharine essentiall Salt* (not *sacharine* in tast, but so called from its resemblance of *Sugar-Candie*) which is done by the superinduction of a *ferment*, this may be attained.

First then, let the industrious Artist know, that by means of the *fixt Salt* of any *Herb*, any *volatile Oil* may be transmuted together with the *Alcali* into a *volatile essentiall Salt*, which is of a wonderful penetrative virtue, for being saline it mixeth with the urinary principles and passeth along with the *Vrine* and *Excrements*, resolving by the way al that it finds to adhere obstinately to the Vessels, in the waies through which it passeth, and being *Balsamicall* by reason of the *Oils* which are salificated in it, it reacheth as far as any medicine of what Virtue soever.

Moreover, being of *Vegetall* and not of *Minerall principalls*, it insinuates it self even into the constitutive principles of our Body, and reacheth the fountain of *Animal Life*, which is denied to any *Apothecaries Druggs*.

For whatever reacheth to the *Balsame* of *Life*, must be *Salt*, since *Blood*, the seat thereof is *saline*, the *Vrine* also which is an *Excrement* separated from the *Blood*, is likewise *saline*, so is our *sweat*, and so the very *tears* of the *eyes*, nor can any thing be admitted beyond the limits of the first digestion, but it must be of this Nature; All *Herbs* therefore, and *Vegetables* in the Stomach are either digested, or not, if digested, they loose what they were, being made *chile*, and so become altogether of a new Nature by this formal transmutation, by which (if they were before medicinal) they are spoiled of all that virtue, before they come to be admitted to

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the ſecond, and if they may retain a few qualities of the *Magnum oportet*, yet theſe are too feeble to extirpate a diſeaſe ſetled in any Veſſel of the ſecond, much leſs of the third digeſtion.

But if what is taken in, be not digeſted, it is then caſt out at the draught, if by reaſon of its gummouſneſs or indigeſtableneſs it will not yeeld to be macerated by the ferment of the Stomach, or if it have a mixed virulencie, it is rejected either by vomit, if the Venome be violent and apparent, or by ſiege if the venome be gummous and not ſo eaſily found, and a little more gentle, or both waies, if the Venome be of a gummous and very fermental virtue, theſe never cure but by accident as I fully diſcovered in my *Natures Explication*, *&c.* and ſhal not therefore here repeat.

Vain therefore is the intention of cure that is pretended by theſe waies, and abſurd are thoſe Idle promiſes of *Syrups* to reach and to heal the *Lungs*, when as the *Liver* that is much neerer canot be reached either by *Syrups* or *Decoctions*, what ever the *Galeniſts* perſwade their deluded Patients.

But *Salts* being of another Nature ſuffer not in a digeſtible way by the *ferment* of the *Stomach*, but retaining their virtue paſſe on to the *Meſenterial* and *Meſaraick veins*, and ſo reſolve in their paſſage, whatever preternatural they find, and ſo become *abſterſive*, *diuretick*, and *diaphoretick*.

This is manifeſt in *Sea-ſalt*, which paſſing the digeſtion of the *Stomach* and of the *Duodenum*, is received into the *Meſaraick veins*, and goeth along with the *ſemidigeſted blood* or *cruor*, until the *urinary ſeparation*, in which it lies formally the ſame as it was when it was taken in, and is from thence ſeparated in its intire ſubſtance, form and virtue.

But *Alcalies* in the Stomach are *saturated* as to the *lixiviate qualities*, with the *aciditie* of the *Stomach*, and produce a *neuter*, neither *acid* nor *lixiviate*, but *saline* of another nature; and so pass on to the *urinary digestion*, where they become *urinous*, but increase a *fixt Salt* in the *urine*, different from what it was at its first taking.

But if they be first volatized by an inseparable union with *essential Oiles*, till both become one *Salt* this then passeth through all the digestions in which any coagulation may be made (preternaturally, and beside the intent of the *Archeus*) which it resolves and dispels, partly by *urine*, and partly by *sweat*, for being essential and volatile, it hath access where *Alcalies* in their own solitarie nature could find no admission.

For a cleer ocular demonstration of what hath been said concerning the *vomitive* and *purgative qualities* which are apparent in some *vegetables*, to convince them to be, and to proceed from a venemous principle, I shall instance in a few (and those most obvious) preparations.

Let *Hellebore* black or white, or the juice of *Wild Cucumers*, or any of the most severely churlish *Vegetals* be prepared with any *fixt Alcalizate Salt*, and they loose both the vomitive and purgative qualitie, and become *Diuretick* and *Diaphoretick*, in such sort as a double or treble *Dose* may be taken of them after this preparation without disturbance, of which half so much before would have proved deadly.

I would know of any *Galenist*, if or no the virtue of such *simples* consist in the vomitive or purgative faculties, and if so, what is become of it by this easie preparation? There is no evasion of the demonstration

stration, the matter of fact an easie experiment will convince, the reason it is that I now crave of them. Perhaps they will think to answer with their old Cavil, to wit, that *Chemistry* torturing things by the *Fire* doth by long preparation exantlate the noble Virtues of *Simples*, and so impose on the credulous Vulgar with a *Castration* of them instead of exalting their Virtue.

I grant that *decoctions*, and long *digestions* do alter things exceedingly, so the *Root Cassava* (well known in the *Indies*) being raw is a mortal poison to man or beast, as many have experimented to the killing of their *swine* and *poultrey*, but being compleatly *baked*, it makes very pleasant and wholsome Bread, and is eaten by many thousands, so *Asarum* Roots raw either in *Powder* or *Infusion*, cause very *violent Vomits*, which by boiling in water (only for half an hour) become excellently *Diuretick*, and are an approved Remedie for slow lingring *Fevers*: So experience teacheth that in the (commonly called) *extract of Rhubarb*, the extraction of an ounce will not purge so much as one drachme given in *powder*, the reason of which if any shall ascribe to the vanishing of the virtue in the *fire*, I shall confute that Assertion by an undoubted proof made by the *fire*, For let the infusion of the *Rhubarbe* be made in a *Retort*, to which let a *Receiver* be fastned, that not a drop of moisture exhale out of the *Retort*, which is not catcht in the *Recipient*, and let fresh liquour be put on as that is decanted, till the tincture cease and the remainder become as insipid as the *Powder of a rotten post*, and of as little efficacie, let the moisture then be distilled off, till it come to a *Rob*, and this with so gentle a heat, as to cause not the least danger of an *Empyreuma*, of this *Rob* or

extract, give as much as may be judged by proportion extracted out of two *drachmes* of *Rhabarbe*, dissolved in its due propottion of the water distilled from it, and to please the Experimenter the better, let an equal part of the remaining powder, (after the extraction) be given with it, and these two drachmes will not purge nigh so much as half a dragme that was never extracted, but only pulverized and taken crude, by which it is evident, that without diminishing the Substance, one grain, the purgative qualitie may be diminished notably, only by bare boiling over the *Fire*, without any *empyreume* contracted in decoction, yea and the water distilling off, if it be cohobated again and again, by returning of it when half is distilled over, the *Emetick* and *Cathartick qualities* (in no long time) may be wholly overcome, but by addition of the Liquour of an *Alcalizate Salt*, this is done in half an hours time by decoction. Now whither is this virtue vanished that it is gone? If it be answered, That this is the propertie of the fire *Nova producta facere*, this Answer I shall wipe away as easily as it is given, for we will use no fire at all that is *Culinary*, and yet find the same effect.

1. Therefore let any *Vegetall* be taken subtilly pulverized and searced, and mixe it with an *Alcali* (*e.g.*) *Salt* of *Tartar*, adde of *White wine* or any other *Liquour*, as much as will make it to the consistence of *Dow* or a *Pultis*, so let it stand, that the *Alcalizate Salt* may penetrate the *powders Center*, and as it dries moisten it again, or keep it in a *Gally glass* compresst and covered that it may not drie, and in six weeks time at most, the *vomitive* or *purgative qualitie* will be wholly extinct, yet without loss of either the *taste* or *Colour*, or *smell*, more then if it had been moist-

ned with fair Water, nor quite so much for such an *humectation* only would have superinduced a *Fermentation*, which by the *Alcali* is hindred, so then the *Specifick qualities* remain in this last operation, (witness the tast and the smell rather exalted then perverted) but the *vomitive* and *laxative qualities* are extinct, and consequently justly concluded to be none of the virtue of the *Simples*, but distinct from *substance* and *specifick qualities*, which remain intire with the loss of the former.

And here ingenuous Reader observe the rottenness of the *Galenical structure*, who in Herbs of excellent virtue only look to the *vomitive* or *laxative* venome, which may well be compared to *the flaming sword in the hand of the Cherub, that guards the passage to the tree of life*, So this face of *Venome* oft hides most noble and admirable endowments in many *simples*, by reason of which Poisonous quality they cannot get admittance into the more retired closets of Nature, over which so strict a watch is kept, that the *Archeus* will be inraged, the Stomach suffer *Convulsions* (and all the *Nerves* by an irradiating *Deuteropathia*) and the whole *Microcosme* put into an *Hurly Burly*, rather then it will admit the *venome* of *Hellebore* to enter the *Mesaraick* or *Mesenterial veins*, but it ejects all with a loathing, and detestation, but the excellent *crasis* of which *Hellebore* may deservedly boast, is not to be obtained, nay scarce perceived in this boisterous disturbing operation thereof, as it appears given in its crudity, or if any of its *splenetick*, and *Cephalick benignitie* chance to appear amid these tumults, it is but as the *Sun* shews a glimmering of its beams through the dark veil of a thick black cloud; or a mistie fog.

But this veil being taken away, then appear the true, noble, and specifick virtues of it, and consequently of any other churlish *Vegetable*, which the *Galenists* by reason of their misty method, cannot endure to behold, with full view, and open eies, but they are discovered unto us, and taught us by the means and through the discipline of the fire, which is out so much commended *Pyrotechny*.

Fire then by little and little in a humid decoction blots out the impression of venome, that is in *Vegetals*, according to the most true *Maxime*, *Omne Vegetabile venenum coquendo mitescit, diutina vero coctione evanescit*, and this it doth not by producing a new thing (as when *Concretes* are distilled) but by maturating the crudities, to which the poison is joined, according to the true *Maxime*, *Omne venenum, vita concreti ultima alligatur*, *Arsenick* it self, if by *Saltpeter* it be but fixed, that is, compelled to abide the decoction of fire, it loseth its venome, otherwise it flies, that is, it will not abide the fiery trial, but there the venome is material, that is, corrosive and corporal, here in *Vegetals* the venome is *ideall*, *fermentall*, and *spirituall*, but abhorring decoction, much more the fixed purity of an *Alcalizate salt*, on which the fire hath stamped its *character* and *impression*, that it very well may be called *Ignis filius*, elsewhere by me named *Cauda Vulcani*.

Thus even our *Bread-corn*, our *meats*, *fish*, *Beer*, and what not, if not well *baked* or *boiled*, are all noxious, and though the use of them may be accompanied with nourishment, yet that this is but bad nourishment, I shall appeal to young maids, that eat raw *Oatmeal*, and to children that eat raw *fruits*, and so the Medicinal virtue in *Vegetals* is clog'd at best with unwholsome crudities, of which it is as rash to

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make a medicine without decoction, as it is to eat young *Cucumers* without pickling, besides many have a venome adhering to their crudities, which provokes the *Archeus* to rage and furie, and so perhaps the disease is disturbed, and a light irradiation of the benevolence of the *Simple* is apparent, through the dark cloud of *anxiety*, *vomitings*, and *loosnes* of the *belly*, which the stupid Doctour marking cries out, *O excellent Medicine!* not considering that if coming as an enemie, which Nature would not admit, but shut her parlour, and closet doors against it, and mustering her forces endeavoured to throw it out of its first Room, or at least to beat it out at the back door, and yet it left a raie (as it were) of its hidden virtue behind it, what would it have done, had it been stript of all its hostile malignitie, that so Nature might have been familiar with it, and led it up and down from room to room, and from closet to closet, to the very entrance of the privie chamber, to which is no access, but onely to the Prince, or his very intire friend, which is far beyond a reconciled Enemie, Such as are *Aromatick balsamick essences*.

In a word, a humid decoction or any digestion in a heat, that is not burning, though it ripen crudities, yet it makes no change of the *species*, if once the heat be graduated above a *pepastick* or *fermenting heat*, which is *putrefactive* ever (where the subject is capable) and so the Parent of *Transmutation*, as may appear in *meat* or moist *Herbes* kept in a *febrile heat*, such as is the heat of a *Horse belly*, or *horse dung*, which is proportionable to the heat of *Man* when he is in a *feverish temper*, This heat incites to ferment, and that causeth a transmutation as a separating or burning heat doth cause the death of

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the *Compound*, and by Consequence a new product which is *Filius Ignis*, But the seminal virtue of the *Concrete*, is not totally extinguished, but by open burning, for in a close separative heat, the parts are confusedly wrought upon, partly retaining the *vita media* of the former Concrete, but eminently altered from their former specifick forms, through the active impression of *Vulcan*, whose Character they receive,

Whereas in an humid heat, the *species* is unaltered, though the crudities are by decoction taken away, yet this may be without loss of one grain of Substance, the formal properties of the Concrete remaining notwithstanding, So *Beef*, *Pork*, *Mutton*, *Fish*, or *Fowl*, by boiling are not changed (save onely from raw to ripe) but the Specifick determinateness remains still, only the Colour, Taste, Smell, *&c.* Which were appropriate to the rawness are changed, into others which follow decoction, yet keeping within the bounds of the same *species*, which although the decoction were continued till a *Gelatina*, or *Jus Consummatum* be produced, yet these *Jellies* or *Broths*, keep their seminal and formally distinct properties, so that *Cockbroth*, *Veal broth*, or *Mutton broth*, are distinctly to be known one from the other, nor are they radically changed, but by mediation of a Ferment (which is not to be found beyond the degree of a *feverish* or *pepantick heat*) or by a burning degree of fire, which is *Mors artificialis compositi*, and would prove *seminum extinctor*, were it but suffered to act openly, with a free flame or burning.

To apply what hath been said to our purpose, I would ask the *Supertilium Galenist* what he can say

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to oppose the Reason of this Discourse, That *wheat* is a wholesome Grain all *Europe* knows, yet it wants not its malignant crudities, till it be Baked, as every Baker can tell you, and every Housewife can instruct her self, so it is in meat, so in Fish, and so in every thing, yea although some tender leaves of Herbes be used and approved wholesome raw, yet this only to sound Stomacks, but to weak constitutions, and crazie healths, even these and delicious *Fruits* require boiling, baking, or stewing, which convinces that so prepared they are the more wholsome.

Only the *Galenist* can be content to have his medicaments crude, that is, his *Elaterium*, *Zalap*, *Mechoachan*, *Briony*, *&c.* which beside cruditie have also a malignant venome, not to be taken away without previous preparation.

Besides all *vegetable concretes*, at least most of them have their *Crasis* or *Virtue* involved in a *Gummous*, *Viscous Substance*, as a Nut in its shell, which in Herbs or vegetable grain created for mans nourishment, is the Object on which the digestive faculty is exercised, which also if it be taken away by *Ferment*, although wholesome drinks may be made of them, yet they want their former *nutritive* facultie of meat, as appears in wine, and Beer, which while Barlie, and Grapes were apt for Food, and nourishment.

But so soon as the *glutinous viscous Nature* was *volatized* by *Ferment*, and so formally transmuted into a New Creature, it became of food a wholsome drink, of vertue to refresh and cheer the spirits (if moderately taken) or to besot and stupifie them (if immoderately used) which effects in the Grain or Grapes was not to be found.

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Whence it is evident, that when Art by the superinduction of a *Ferment* hath volatized, and formally altered the viscosity of a *vegetall Concrete*, it then as to its Spirit (which was produced of the foresaid *Gummous substance*) is not lyable to the Stomacks digestion, but is in it only separated, and spiritually hath access to the Heart, and the subtile *arterial fibræ*, which are the conveying channels of the Spirits from one noble part to another, and their effect is warming, reviving, refreshing, & cheering, which they do more powerfully by how much the *Liquour* is more *generous* and *spiritual*.

For what ever is digested in the Stomach, is first made *chile*, or an *acid Cremor*, which after is by the *ferment* of the *Liver*, tranſmuted into a *sanguine salt*, and so the *blood* is *salt*, which then is not altered, but only refined, and so sent to the *Heart*, where it is inspired with a spirit of life, which is *Helmonts aura vitalis*, and then the *Cruor Hepaticus* becomes *Sanguis Arterialis*, which is the conveier of the *Vital spirits* to all the Body, bedewing each part with a vital breath or dew, by which the Spirits spent and impaired by the several functions of the Bodie are repaired, which is the last end propounded by Nature in her appetible desire of meat and drink.

For Nature doth not in thirst desire Beer or Wine as such, but as moisture, for the supply of the decaied *Latex*, though provident Art, hath married the Water to a spirit that is familiar to Nature, that at once both the thirst may be slacked, and the Spirits cheared. But of this more fully in my *Treatise* intituled, *The Method and Mystery of Curing diseases*, which I intend very shortly to publish, to which I remit the Reader.

To draw then what hath been said to our present

sent intent and purpose, we shall lay down a few Conclusions.

First, That all *Vegetall Concretes* have a *gummous viscous Substance*, which in *Vegetables* created for nourishment, is the object on which the ferment of the Stomach acts, and out of which it attracts *Chile*. This is apparent in all Broths, and Extracts of *Grain* or *Herbs*, or the juice of *Fruits*, which (the aqueous part being exhaled) leave a *Rob*, or *Extract*, clammy thick, and of the Consistence of *Tarre*, although not pinguous, but viscous, and gummous.

Secondly, This Gummous bodie, if it be by a Ferment volatized, produceth a Vinous Spirit, formally distinct from what it was before, and then no longer a proper object for the Ferment of the Stomach to work on, and therefore then no longer nutritive as food, though refreshing as Spirits.

Thirdly, All *Vegetables* are not destined for food, some being resinous, or woody, or otherwise of an unyeelding nature to the Ferment of the Stomach, are rejected, and may pervert the Digestion, but never satisfie the Appetite, others are of a malignant outside, and so the Stomach abhors them.

Fourthly, Whatever is digested, is received in *Oeconomiam vitalem*, into which if it bring any peregrine qualitie, this streight becomes hostile, and engenders bad Bloud, and it is well if the wrong be expiated with *boils, scabs, &c.*

Fifthly, Being rejected either by vomit, if the hostilitie be more apparent, or by siege, if not so virulent, it is conveied (as an Enemie) to the place of Excrements, vvhere, vvhen it comes to receive

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the ferment of the place (which is stercorious and excrementitious,) it causeth a venemous malignant *Gas*, and resolves and corrupts the aliment of the Bowells, whence come those gripings, and filthy stools which are produced.

Sixtly, for the sake of that malignity, the whole stock of Chyle that is in the stomack, and the half transmuted Chyle, which is in the passage from the stomack, toward the *Mesaraicks* is rejected as unfit for nourishment, and so what *Broth* soever is taken in, is also infected, vitiated and rejected, till the malignant character impressed, be blotted out. This is the Noble effect of the *Galenists* Art.

From whence we may gather on most unanswerable ground, that that which is medicinal is not, nor ought to be liable to the transmutative digestion of the stomack, for then it becomes vitall, and so no more medicinal, for what ever is peregrine, although it be but the *Vita media*, yet those light qualities of the *Magnum oportet*, must submit to the jurisdiction of the several digestions, or else the whole is abhorred as hostile.

But spirituall essences, although they are materially contained in several concretes, yet so, as not to be found, and brought to light by the only digestion of the stomack, which makes a formall transmutation of what it can master into *chyle*, which is farre different from what by Art, and the superinduction of a different ferment might have been had, For farre distinct is that which the stomack produceth out of grapes from that noble spirit, which Art produceth by first changing the juice of the grape into wine.

Yea and the product follows the disposition of the

the matter, as is evident in the Iuice of Grapes, which after Fermentation, the Artist may (if he please) turn into Vineger, and which without fermentation will onely stink and putrifie, as after it may become either Vinous or Acetous, according to the Artists pleasure, which products do strangely differ each from other, though both from one and the same material Substance. But this onely as a digression. In my other Treatise of the *Method and Mystery of Medicine*, I shall fully and purposely handle this Subject.

Three things then I briefly condemn and reprove the Galenists vegetable *Apparatus* of Medicaments (for as to their Mineral stock, it rather deserves a Satyr, than a convincing reproof) which render their Method ridiculous, hazardous, uncertain and dangerous.

The first, and not a trivial fault is their Crude immaturitie, which no Grain, fruit, herb, or root is without, that is for meat, witnesse Bread unbaked Roots unboiled, or raw Fruits, Coleworts, or Cabbage, without previous decoction, by which Artichokes, Turnips, Parsnips, *&c.* of harsh, crude and unhealthie, become sound and wholesome nutriment, Yea even Beer it self, that hath undergone a fermentation, if drunk new, requires its defect of Age to be supplied by decoction, else both it and new Wines, new Perry, Cyder, and Metheglin, are not without sensible offence to the Body, which annoiance is either to be taken away by full Decoction, or by Age which is equivalent to decoction.

Now can anybe so stupid to imagine, that *Rhubarb*, or *Zalap*, *&c.* have not, beside their venemous malignitie, the unnatural Cruditie of

a *Carrot* or *Parsnip*, and therefore as the one is fit meat, so the other fit medicine onely for a Hog, the Stomack of man, being by the Creatours appointment, too noble and curious a receptacle for such crude simples, vvhich had they no other fault, yet this alone vvere enough to discommend them.

Fie upon those self-condemning Doctours, vvho vvill accuse ravv *Oatmeal* as the cause of the *Greensickness* in maids, and ravv fruit, especially unripe, as the cause of Wormes, sharp humours, indigestion, and Obstructions in Children, and yet vvill prescribe ravv *Rhabarbe*, *Zalap*, *Mechoacan*, or *Senne* infused (vvhich is all one vvith ravv, vvitness the infusion of *Malt* before boiling, called commonly *Wort*) for a Cure of the like griefs, I speak it to their shame, vvith hopes (if possible) to amend them.

The second deficiencie in their Medicines, is the gummous terrestrietie, vvhich accompanies all *Vegetals*, vvhich they take no care to macerate and overcome, before the Stomach be cumbred vvith them.

This Gummousnes I before shevved by ocular demonstration in all those mock preparations, commonly called Extracts, vvhich is most evident in the *Resina Zalappæ*, *Scammonii*, *&c.* I dispute not vvith vvhat the extraction be made vvith, vvhether vvith Water, or vvith a distilled Phlegme or Dew of *Vitriol*, or any other distilled Water, or vvith Spirit of Wine (though that is of all the forenamed the best) yet none of these distinguish the gummous viscous parts from the pure, subtle, and saline parts, and so the Stomack either finds a burden vvithout benefit, or at least the benefit so clog-

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ged with its burden, that the *Archeus* reaps not the due efficacie of the Medicine.

For as I touched before; the Stomack will not let any gummous viscous Substance pass the *Pilorus* and *Duodenum* into the *Mesaraicks*, nor will the *Archeus* of the second Digestion suffer such abuse, but it must be either concocted into Chile, and so received into the œconomie of *Vital principles* and by consequence no longer a *Medicine*, or if it be either too refractory or too malignant, to undergoe that stomachical maceration, it is proscribed among *Excrements*, the *Crasis* (like the Nut) never appearing in its effects, being clogged and made ineffectual by the gummositie, which as a shell keeps in its benignitie from diffusing its self.

For the appetite of the Stomack craves nothing but meat and drink, and by consequence whatever it finds too grosse for drink, and unapt for food it rejects to the Excrements, without further examination.

Most absurd then is that of many Doctors who prescribe Medicinal Herbes, in Cock or Chicken Broth, or in Jellie made of knuckles of Veal, not considering that meat and Medicine are two different and distinct things, and while thus they think to beguile Nature by medicated broths, they pervert the digestion, and verefie the Proverb, in their Patients, causing them *Medicè, id est, miserè vivere.*

For the *Archeus* finding in the stomack broth or Jellies, which are the usual fit objects for its Ferment to work upon for nutriment sake, begins to attempt the Digestion, till finding the *Fucus* it rejects all, in effect crying out with the Sonnes of the Prophets, *O Medice! mors est*

a *Carrot* or *Parsnip*, and therefore as the one is fit meat, so the other fit medicine onely for a Hog, the Stomack of man, being by the Creatours appointment, too noble and curious a receptacle for such crude simples, which had they no other fault, yet this alone were enough to discommend them.

Fie upon those self-condemning Doctours, who will accuse raw *Oatmeal* as the cause of the *Greensickness* in maids, and raw fruit, especially unripe, as the cause of Wormes, sharp humours, indigestion, and Obstructions in Children, and yet will prescribe raw *Rhabarbe*, *Zalap*, *Mechoacan*, or *Senè* infused (which is all one with raw, witness the infusion of *Malt* before boiling, called commonly *Wort*) for a Cure of the like griefs, I speak it to their shame, with hopes (if possible) to amend them.

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For the appetite of the Stomack craves nothing but meat and drink, and by consequence whatever it finds too gross for drink, and unapt for food it rejects to the Excrements, without further examination.

Most absurd then is that of many Doctors who prescribe Medicinal Herbes, in Cock or Chicken Broth, or in Jellie made of knuckles of Veal, not considering that meat and Medicine are two different and distinct things, and while thus they think to beguile Nature by medicated broths, they pervert the digestion, and verefie the Proverb, in their Patients, causing them *Medicè, id est, miserè vivere.*

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in jusculo! and being often so deluded and its ferment wearied in vain, it becomes after more warie, abhorring all meats, for the sake of those which have so often imposed upon it. And if any of this *Chyle* in which is an unnatural exotick qualitie, come to the second Digestion, what fermentations, exorbitancies, obstructions, and disturbances it produces, few who have run through a *Galenical method* (for some *Chronical Disease*) but can tell to their Cost, and can read this Lecture in themselves, with a *Probatum est*, upon their own Bodie.

Lastly, We accuse and condemne the venemous malignitie of many *Simples*, which they most ignorantly call *Medicaments*, as *Scammony*, *Elaterium*, *Aarum*, *Asarum*, *Colocynthida*, with many others which it would be tedious to recount.

I easily grant, and admit that under the mask of *Virulency*, most noble virtues for most part are hid (although it is no necessarie consequence that alwaies it should be so) yet the Medicinal virtue consists not either in the *Emetick* or *Laxative facultie* of a *Simple*, which it works *Qua Venenum*, but the *Specifick excellency* is far more secretly hid, and not to be commanded but by a true and Philosophick preparation. Let Fools admire those qualities as medicinal which abate by *Decoction*, and by compleat *Decoction* are wholly taken away; We know that they are but so many Venomes, and are *Concomitant accidents* of the *Crudities*, and *Gummous viscosity* of such *Virulent Concretes*, of which in the first *Ens* are no footsteps to be found.

I yeild moreover that there are many *Simples* not intended by Nature for Meat, that are of excellent Vertue, as they are, some *Diaphoretick*, as *Carduus*, *Camomile*

Camomile Flowers, Rosemary, Sage, Wormwood, &c. others excellently *Diuretick*, as *Virga Aurea, Becapunga, Pimpernell*, and many others, which have a *Volatile Alcalizate Salt*, and are so far forth cleansing, yet they have also the imperfection of *Crudities*, and the Clog of a *Gummous viscosity*, which if they were removed, what excellent Remedies would they afford, which are so efficacious as Nature hath produced them.

I shall shut up this Chapter with a serious exhortation both to those who profess, and those who stand in need of the Art of Medicine, *If the blind lead the blind, it is hazardous least both fall into the ditch.*

I have heard (with blushing) the vain promises of many Doctours (and those men of no mean repute) how they will decant on *Obstructions, Inflammations*, and preternatural heat of the *Liver*, which they will promise to wash (as a Laundresse foul linnen) with their abstersives, and deoppilate with their apperitive medicines, which alas never reach farther then the ordinarie passage of Excrements, unless such which have a *volatile Alcaly*, which doe really oft times much good, if duly applied, but much less then otherwise they would, if rightly prepared, which preparation the following Chapter will more largely discover.

A Corollary Appendix *concerning several Noble Specifick Remedies, preparable by Pyrotechny, and Succedaneous to the Grand Arcana.*

IN the foregoing Chapter (Candid Reader) I did generally discourse of the Application of *Alcalies* unto *Vegetables*, for their Correction, maturation, and preparation, whereby they become admirable means in the hand of a careful Paisician, for the effecting (with Gods blessing) the Cure of all kinds of diseases, although not every disease of each Kind.

This in the foregoing Chapter we did more generally, and did there give an account, of the crude imperfections which accompany all Vegetals, of the gummous terrestriety which is mixed in all Vulgar infusions, extractions, or decoctions of milder Vegetal Simples, and of the malignant poison of other more furious Herbes, which render their Remedies against diseases, at best, lame and imperfect, often Dangerous and Desperate.

We shewed how that nothing may be admitted to the second, and consequently to the third digestion, that is of a Corporeous substance, till it be macerated by the ferment of the first, and whatever is so digested becomes alimentary chile, and no longer a Medicine, and if any exotick qualities render it unfit for Nutriment, the *Archeus* (who is Gods Vicegerent, and quickly perceives it) rejects it into the *draught*, where when it receivs the

stercoreous

stercoreous Ferment of the Bowels, it excites a fermental *Gas*, *Pontique*, and *Griping*, causing wringing of the Bowels, and Wind with loose Stools, by mistake called a Purging (being indeed, onely a Venemous Impression on the bowels.)

I shewed that how excellent Virtues soever a Simple may have, yet that *Crasis* is shut up in the Gummousness, as a Nut in the Shell, unless it be a Volatile Alcalizateness which is apparent, in many Simples, which yet is at the best clogged with the Viscous fæculencie, to which it is united.

I made it likewise clear, how the Stomack had appetite to nothing, but with an eye to convert it into aliment, which nutritive object was incloſed in the gummous substance, which if it digest, it makes Chile (not a Medicine) for which if it be unapt it rejects it, not considering the Medicinal secrets contained in it, of which the Stomack takes no cognizance.

I now come to the true and Philosophical preparation of real and true medicines, whose character I shall give briefly, to satisfie the Ingenuous Reader.

First then, In opposition to what I blamed in the Methodists medicines, their crude immaturities are taken away either by Ferment, or addition of that which is a Fermental Virtue, For although in the former Chapter I instanced in decoction as a Convenient Remedie against these raw Crudities, yet I did never intend solitarie decoction for the proper mean of Medicinal preparation, and that first, because it distinguisheth not between the gummous, and the purely saline parts which

is absolutely required in the right preparation of medicaments, and secondly because the fire, though it do not formally transmute (in a humid decoction) yet it doth notably alter the qualities of *Concretes*, especially such as are odorous, and whose *Crasis* lies in a light essential *Sulphur*, as *Cinnamon*, *Mace*, *Nutmegs*, &c.

In preparing of which if at any time decoction be used, yet let it be so, that the odorous and essential parts may be saved, that so they being again married, and more deeply united with their own more fixed substances, both may become one *Elixir* together.

Secondly, Then a due preparation distinguisheth between that which is gummous, and that which is purely saline, either by separating one from the other, or by macerating the viscous terrestriety, and by a secret digestion changing it into either a *spiritual Sulphur*, or a *liquable Salt*, for *Salts* and *Sulphurs* are but *Spirituum tori*, disguises in which the *Crasis* of *Concretes* are masked, which are successively transmutable one into another, so the juice of Grapes (if decocted) the aqueous parts exhaling, the Residue becomes a *Reb*, which is gummous and viscous, this by fermentation is made volatile, and becomes a *spiritual Sulphur*, or *burning Spirit*, which by the rectified *Spirit* of *Vine* is wholly turned into a *Volatile Salt*, then which example none can be more plain and convincing, that these Principles, or rather several formes of the same Substance, are convertible each into other, a terrestriety or gummous viscosity is turned into a *Volatile Spirit*, wholly inflamable, and this into a real pure *Salt*, not inflamable, and so on the other hand, the Transmutation of *Salts* into *Sulphurs* is most evident in the distil-

lation

lation of *Tartar* which being wholly Saline, and dissolvable in water, by bare distillation is turned the major part of it into an Oil impermiscible with Water.

When the *Concrete* is once thus changed, then it is no longer as it was before, liable to the *stomachical digestion*, but if it be an *Oily Sulphur* (as distilled *Oils* are, those especially which rise by force of fire, and are not drawn with water) they resist the *Stomachical ferment*, and so rise offensively several hours after taking, until the greater part of them are proscribed with the *Excrements* by siege, and part of them (especially *Essences* drawn with water) being no way hostile, are admitted to the porch, as it were of the second digestion, where changing their *volatile fatness* for an *urinous saltness*, they work away by the *Urine*, as is evident in *Oyl* of *Terebinth*, *Mace*, *Nutmeg*, *&c.* of which the *Urine* will smell apparently some hours after the taking of them.

But if a *Volatile Salt* be made either of the *Oils* or *Tinctures* of *Vegetals*, this then needs no farther transmutation, only the *Alcalizatness* of the *Salt* is satiated with the aciditie of the Stomack, and afterward it passeth to the second digestion, and so forward to the third, resolving in its passage all preternatural coagulations, which are the cause of obstructions, and expelling them being resolved, by *Urine* and *Sweat*.

True, this Salt thus passing receives from the *Stomachical acidity* a saturating of its *Alcalizatness* if it be *Lixiviate*, but this is no more to be accounted a transmutation, then when an *Alcaly* is satiated by reiterate pouring on of Spirit of *Vineger*, in which the *Alcaly* receives an alteration,

but not a transmutation, proportionably understand in this case; this Salt being of a pure liquable Nature, and no way hostile, is admitted without scruple, and doth homage as I may say to the Ferments, that is, takes an external Character of their qualities, at least, shewes no resistance to them, and so passeth along with the Chile to the *Mesaraicks*, being first cloathed with the external habit of the places, through which it passeth as a friendly stranger, acting as it goes along, according to the Specifick Virtues which it receives from the *creatour* (which specifick virtues remain, not wholly extinct till it comes to the very suburbs of the fourth digestion) because it is admitted only as a stranger, whereas were it to be made one with the Chile, which is destined for nourishment, it could not be admitted to the first step of the second Digestion, till it were totally stript of all its qualities, which it had in its Concrete Being, such is the difference between Being admitted along with the digestible matter, from one digestion to another, as a Friendly stranger, and being received formally into the Substance of what is digested, the one is the entertainment of a true Noble Medicament, the other of food destin'd to nutriment.

Concerning this Subject many things worthie to be known might be discovered, but the shortness of this present Task will not permit me largely to insist hereon in this place, being intended to discover somewhat briefly, yet fully and plainly, how a sedulous Artist may furnish himself, with a noble *Apparatus* of powerful specifick remedies, for the vanquishing and triumphing over all kind of diseases, in defect of the more

secret

secret and seldome attained *Arcana*, though I must grant, that the cures this way performed, require more care in attendance on them, and more judgement in the administring of Medicines, than those which are performed *Tono unisono*. And for this cause the noble *Helmont* reckoning up his *specifie febrifugall Salts*, which might succeed, in the room and defect of his *Horizontal Gold*, Adds, *That if these be given in a due dose, at a due time, and the Patient duly ordered, they will never expose a faithful Phisician to scorn and contempt.*

But thirdly and lastly, Our Medicaments by a due preparation, have their Venome wholly extinguished, then is the poison of the Viper taken away, and we may safely make Theriacle of his flesh, thus is the passage to the Tree of life (pardon my allusion) made open, having first reconciled the angry Cherub, whose flaming sword before did guard it. Blessed be God for ever, who hath called us to these preparations, from out of the *faeces* or dregs of vulgar confusions, by which *species* are ignorantly confounded, more ignorantly applied, and many poor Souls, pay the price of their lives, on the score of this perverse blindness, The more is the shame! The more is the pitty! The Lord in his due time amend it.

Come we then, and I presume not without the Readers longing expectation, to the manner of preparing Medicaments truly and Philosophically, such I mean which require not the Liquour *Alchahest*, for that were to tantalize, and not instruct the Reader.

Our Art of preparation is no other than a practical Commentarie on *Helmonts Legacie*, to such who are not yet so farre honoured by

God

God as to tast the virtue and efficacy of the *Virus latum majus*, which is the impatible great dissolving Liquor.

My advice is, (saith he,) *not to castrate those Simples which are of excellent and great vertues, but by Art to make them better, and to advance them, by suspending their virulency, by extracting their hidden qualities, by changing offensive qualities into others, which is done by superinducing a ferment, or by addition of some noble powerfull Medium by which this may be effected.*

For the illustrating of which let me mind the Reader of what I handled more fully before, namely, that both the crudity, and the venome are wasted in decoction by little and little, until in the end they become wholly extinct, as the Circles in water made by the falling of a stone do by little and little vanish away, and at last disappear wholly.

But this we advised not as the best way of preparation, partly, because it left the gummous viscosity unconquered, (which is not to be mastered, but by a ferment, that volatizeth it, or else it is to be separated by a proper agent, which is of efficacy sufficient for that purpose) but especially because the fire doth by little and little weaken the specifick *Crasis* of what *Vegetable* concrete is decocted by it: Therefore the most desirable, and truly Philosophicall way to perform this, is by the addition of an Agent, which is penetrative, and fermentall, that so it may without any altering sensible heat, by a secret circulation, perform that triumphingly and perfectly, which bare decoction doth lamely and imperfectly.

Such a mean is diligently to be sought for, and high-

highly to be prized when found: such a mean is to be found in the Commonwealth of *Alcalies*, then which next to the *Grand Dissolvens*, Nature hath not afforded a more excellent subject that can more accurately performe what the Artist seeks, if it fall into the hands of a mental man, and not of a *Bungling Sciolist*.

I gave a hint even now, in the last foregoing Chapter, that *Alcalies* would at once both ripen the crudities, separate the gumminousness, and arrest the Venome, where I did but as it were *Extinguad Leonem*, measure *Hercules* by his foot, guess at the Valour of *Apollo*, by his strangling the serpent, while he was yet an Infant in his Cradle, I intended it not as a measure of the Virtue of *Alcalies*, but as an essay of what might be expected from them, if by an industrious and prudent *Artist*, they be governed to their ripe Age, if in their Infancie, they do so much what may for the future be expected from them.

For an ocular proof of what before I touched, see first the Crudities by *Alcalies* maturated, and ripened, It cannot be denied but that crudity is the cause of corruption in any corruptible thing, which is so predominant in Vegetals, that if moist, they being compressed, will in few hours begin to heat, a previous sign of ensuing putrefaction, if drie, in the open Air, they lose their virtue in a few years, some in a few months, if moistned, they soon Corrupt, Rot, Stink, breed Wormes, &c. This Crudities is but in part taken away by solitary Decoction, for boiled Meat, or Herbs, or Seeds will grow Sower, corrupt, and Stink with standing for a time, although not so soon, as raw or unboiled.

But

But by means of an *Alcaly* this cruditie is taken away, that as Myrrhe and other Aromatick Spices, used for the embalming of Carcases in *Egypt*, preserved them from Corruption (usual to all dead bodies of men or Beasts,) for many yeers, yea, for many Ages, so *Alcalies* preserve Vegetals, both from Ferment and Corruption.

True, the *species* so confected have still a continuall internall maturative motion, whereby they aspire daily to more and more perfection, till they come to an essential *Salt*, which terminates this their motion, but this without any transmutative Fermentation, or putrefactive Corruption, so that Vegetables thus confected are in a daily Motion to perfection, but it is, retaining their formal, specifick, pristine Virtues, only advanced and graduated, not perverted or extinct, as it falls out in all Transmutations.

Secondly, the separating of the gummous terrestriety, may be most evident in this example, Dissolve *Opium* in cleer Water, or in Spirit of Wine (that makes no difference here) decant it, or filter it exquisitely, that it be very cleer and transparent, then add to it equal part of a strong *Lixivium* of *Tartar*, and straight with a strong urinous sent, you shall see a separation, not of a small inconsidera ble quantitie, but a large quantity of a Resinous Curd, as it is in the mixing of Wine, with warme Milk, let it stand in a simpering heat, till this *Coagulum* be got together, then filter it again, and you shall find a resinous, or rather gummous Substance, like unto *Aloes*, for Colour, and breaking, bitter and stupefying, and so it is in

all

all other Concretes, as *Wormwood*, *Rue*, *Cardus*, *&c.* onely let the solution and infusion be as full of the *Simple* as the moisture will dissolve. This is to be found also in the ordinary elixation of *malt* (with us called *Wort*) and briefly in the decocted liquour of all *Concretes*, in them especially which are of an eminent taste: can any man desire a more plain proof and demonstration?

Thirdly, As to the Venome of Vegetals I said sufficient in the former Chapter, namely that there is no Vegetable so furious, so Venemous, and deadly, but if decocted with a convenient proportion of an *Alcaly*, added to the moisture, it is wholly corrected, as to the malignitie, although in some, a few offensive Symptomes may remain, yet such which Age will wholly by degrees, blot out and overcome.

And here methinks I see some *Tyrocyniſt* triumphing with *Archimedes* (I have found, I have found:) to whom I shall a little addres my speech, with truth and caution,

First then, I say, for the incouragement of all young conscionable practitioners, that this sleight trivial preparation, exceeds the whole confused stock of preparations which adorn the *Galeniſts method*, and that by many degrees, for by this means both the Crudities are overmastered, the gummositie separated, and the venome extinguished, that so they of viscous and malignantly poisonous, become digested, saline, and friendly to Nature and to the *Archeus* of the Stomack, and therefore (until a better way discover it self) I shall confidently advise this as a safe way to all beginners, who seek truth more then compliance with any man whatsoever.

But

But withall, let such credit me, who will not knowingly deceive them, that this præcocious way of preparation doth not fully answer the Artists desire, nay contrariwise, it in many respects falls short of it, for *Alcalyes* and *Concrete Vegetables* although in Decoction they easily mixe, yet they do not so soon unite radically, that is, enter each others Center, or profunditie, which I shall make plain to the eies by an easie demonstration, For let *Opium* or *Aloes*, or any other Concrete be Elixated by mean of *Alcaly*, and filtred never so accurately, and then put into a Bottle, you shall find the sides of the Glass and the Bottome fouled with a Viscous Gumminess and residence in a few weeks, a most evident sign that the gummosity was not totally mastered and severed by that speedy way of Elixation. Adde to this, that the *Alcaly* to the taste retains its former lixiviateness, which it will not lose till after a long time each working on the other, at last both will cristallize in form of a Neuter Salt, far different from the sharp lixiviate taste of the first Alcaly, and till then you must expect some troublesome Symptomes accompanying these preparations, which are to be attributed partly to Alcaly, whose corrosive lixiviateness is hostile to the Stomack in some degree, partly to the Concrete, whose *Vis ultima* not being wholly mastered by this trivial preparation, no marvel if some offensive qualities (which are the *Tribuli* and Spine in Vegetal concretes) appear in their application to Medicine.

Which inconveniencies Art considering, and finding a tedious digestion the only remedie of them, studiously sought out a way of abbreviating this irkesome time for its expectation, and

and by ingenuous waies performed it.

For Liquid things attain their maturitie by long process of time, (witness the making and ripening of Generous Wines, and strong Beer) and they require also an excitation of an acid Ferment, which causeth a working Ebullition, which ceasing, a more secret still Ferment works invisibly and imperceptibly, perfectly maturating, what the working boiling Ferment did but begin, and did onely in part, and so after a long time, the Wines become generous, sparkling, lively, and Balsamical.

But *Alcalies* are absolutely repugnant to all acidities, and so no such fermentation is to be expected in them, and thence it is that Liquours prepared by means of them attain their highest Energie in a farre more tedious time, unlesse by Arts Industrie that time be shortned.

And truly this is the mysterie of true *Pyrotechny* to redeem time (then which man hath not a more pretious Iewel) which to perform is not easie for a Conceited putationer, or a perverse Scioliſt. Consider then Nature in her daily operations, how by the vicissitudes of Heat and Cold, Night and Day, Moisture and Drinesse, she brings the hardest Iron and Steel, the lasting Brass, the durable Marble to a spontaneous corruption, by means of the Air, and Fire of Nature, which is the fermental vertue. Consider how Ferments are proper to their own places, and where aclose, and where an open digestion is required, for a true Son of Art must know the due use of both *Air* and *Fire*, *Dryness* and *Moisture*, *Cold* and *Heat*, this is true *Spagyrie*, other curiosities are but idle Rapsodies.

Alcalies therefore are to be corrected them-

selves

selves, that they may correct other vegetable Simples, and to be exalted in their own Natures, that so they may draw all other Tinctures to their own excellencie.

For in their Simple fixed Nature they are of a Causticke fierie Lixiviate qualitie, which must be taken away, and the seminal balsamick virtue, which they want, must be superadded, and their fixed corporietie overcome, that they may become Volatile.

And here is to be observed that there is a great difference between *Alcalies* volatile, and volatized, as there is between distillable, or sublimable, and distilled, or sublimed, the one is in a capacitie of being volatized, the other actually so.

Alcalies distilled, or made a Spirit, are advanced to the highest pitch of excellencie, to which by nature they are ordeined, and of this Spirit is that of *Helmont* to be understood, *That wherever it will not reach, nothing in the World can reach.*

This Spirit is attainable by diverse means, by some more, by some less in virtue and efficacie, Studie to attain this Spirit, next to the Great Solvent, if you would be master of noble medicaments.

Now *Alcalies* are volatized two waies, by Alcoolization, and by Elixeration: Pardon me Kind Reader, if I use the known Terms of Art, without which no Art is, and which cannot be put into plain English, without a tedious *Periphrasis.*

Alcoolization is a feeding, or imbibing, or circulating a fixt Alcaly with a volatile Spirit, till

till both be made one; a neutrall production arising between them, distinct from each Parent.

And of this head there are three distinct kind of Spirits, *Acetous, Vitious*, and *Vinous*, which give the *Alcaly Alcoolizated*, three distinct appellations, *Arcanum Ponticitatis, Arcanum microcosmi*, and *Arcanum Tartari*.

Elixeration is performed by Oils essential, and Tinctures, until of both one *Elixir*, or *Volatile Salt be made*, of which are so many Spirits, as there are diversities of Essentiall and Distilled Oils.

Of these I shall here onely give a brief essay, reserving a more full handling of them, to a more convenient place.

Of all the mentioned manners of operation, that which is done by an acetous Alcool, is the most facile, for such a contrarietie there is between an *Alcaly* and an acid Spirit, that they meet not without a tumultuous ebullition, which by degrees ceaseth, and when the Spirit put on causeth no ebullition, it is a sign the *Alcaly* is satiated.

By mean of these Spirits the fixt *Alcali* loseth its fiery corrosiveness and is made volatile, which an expert distiller shall find totally performed by reiterate cohobation, which may rather be called imbibition, for that *Alcaly* which would no more of the spirit, but all ebullition at mixing thereof ceased, yet if it be mingled with burnt clay, and distilled, in the manner of Spirit of Salt, or Nitre, till all that will distil over, be drawn of, the *Caput mortuum* imbibe then with a new *Alcool*, which will take in new spirits, this do while it is a second time

satiated, and distill it then with a very strong fire, (at last,) repeat this operation till all the Salt be brought over (with the spirit) which will be then a most noble Spirit Alcalizate. This may be done with Spirit of *Vitriol*, of *Nitre*, of *Salt*, of *Vinegar*, &c. or in short, with any acid Spirit, and the Spirit thus attained may be called, *Acetum forte*, *Acetum Radicis*, &c. As *Paracelsus* often names it.

But as concerning many excellent preparations that may be made by Alcalies, they need not for them to be actually distilled, for that is a more tedious work, it is sufficient that they be only made volatile, that is, imbibed with a Spirit, till between them and the *Alcaly*, a neutral Salt be produced, an insipid Flegme being only rejected, with this join the corrected Tincture of any Vegetal, and digest both together, till they cristallize in the form of a Tincted Salt, having the *Crasis* of the Concrete.

Yea, and the *Alcali* it self by mixture with acid Spirits, as of *Vitriol*, of *Salt*, of *Nitre*, *Sulphur*, or the like, yeelds noble abstersive and diuretick medicines, that with the Spirit of *Vitriol* (being known commonly by the name of *Tartarum vitriolatum*) if made truly (that is of pure *Salt* of *Tartar* calcined *per se*, by a Potters fire, and good spirit of *Vitriol* poured on so long till the ebullition cease, then dried) it becomes a pleasant sweet medicine, very white in the dose of 10, 15, or 20 *gr.* repeated each morning, cleansing the Stomack, resolving powerfully obstructions in the *Mesaraicks*, and is profitably given as an abstersive, in *fevers*, *agues*, *jaundice*, *scorbute*, *worms* in children, as also against *cold crudities* in the stomack, causing indigestion, & many like cases.

With

With Spirit of *Nitre* a like *Salt* is attained, but of an easier fusion, tasting of a nitrous cool tast, and is an excellent abstersive in burning and putrid *Fevers*, *gravel*, heat of *Urine*, sharpness in the *Stomach*, usually called *Heart-burning*, heat in the *Back* and *Kidneys*, heat in the *Stomach*, causing a hot and harsh breath, and many other defects that are seated in the first and second digestions.

And so with Spirit of *Sulphur*, *Salt*, &c. very noble preparations may be made, but much more noble, if the purified tinctures of noble *Vegetals* (their malignity being first corrected) be united with this *Salt* in a due proportion (the *Salt* being liquefied in a convenient Liquour) digest then the *Salt* and *Tincture*, til both become very cleer, for at first mixing they will be muddy, and precipitating a light *Fecula*, will at last be very cleer, decant this cleer Liquour that is tincted, and in a slow fire draw away the moisture, till the known sign appear, and in a cool place it will christallize into a pure *Salt* tincted, with the true tincture of the *Vegetal*, retaining its taft, odour, and virtue. bid. Pag. 152. Para. 2. 3.

Thus out of *Hellebore* black or white, *Opium* or any other Simple, that will yeeld a tincture in Spirit of Wine, a Salt may be made, which then is called by the name of the Vegetal with which it is joyned, as Salt of Hellebore, of Opium, of Zalap, &c. which Salts besides the abstersive virtue of the *Salt*, have a superadded Specification, according to the intention of the *Concrete*, by which a sedulous, and industrious Physician may with Gods blessing cure many and those deplorable diseases.

But this way of making Salts, is inferiour to other preparations, to which I shall come in order, especi-

especially such as are made with Vineger (its spirit to wit) which becomes what it is, only by extinction of the vinous Balsome, and so the acidity (which moderate caused fermentation) by being over exalted, destroies the same, and makes the body of the Wine become Pontique, corrosive, and ungrateful to Nature, only moderately used, it whets the appetite, and so excitatively promotes digestion of gross meats, as Beef (especially cold and fat) or of raw crude meats, as Sallets, &c.

Yea, and the spirits of *Nitre, Salt, Vitriol, &c.* being distilled by a violent fire, although they become corrosive and abstersive, yet they have in them no seminal balsamick virtue, nor in their corrosive nature are they altogether excusable from offence to the Stomack, for although their acidity allwage thirst, yet this aciditie differs much from the aciditie of the Stomack, which is fermental, and therfore it behoves it to be changed by it, into its own nature, which how difficult it is, let Philosophers judge, for the aciditie of the Stomack to saciate the Lixiviateness of an *Alcaly*, is no hard matter, if the *Alcaly* do not overpower it, with too much quantitie, since the antipathie between an Alcalizateness and all acidities is so apparent to the eye, so that the superfluous aciditie of the Stomack may saciate a convenient dose of an *Alcali* (which it shall receive in) without trouble or detriment to it self, and may do this daily (with very good success, where the aciditie of the Stomack is too abundant, and the *Alcaly* thus saciate, becomes mild, and so tempering it self with the residue of the acid Chyle, may pass to the second digestion, where it is clothed with a Saline habit, but for an

aciditie to work upon an aciditie, is as improbable as for one *Alcaly* to work on another, and for the stomachical aciditie, to endure a mineral aciditie (unsatiated) were to imagine, that Nature had no discretion. This for a caution to those who are too tampering with acid (especially corrosive) spirits, let them be sure to give them at such a time, when there are *Faces abstergendæ in primis viis*, as about the mouth of the Stomack, the root of the tongue, the throat, &c. and then give them in a competent dose, and lastly continue them not too long, unless in a very discreet dose: Hence it was that the wise and noble *Helmont*, in his Tractate concerning the Tree of Life, tells a memorable story of one that he advised to use the true cleer limpid spirit of *Sulphur* (not that tinctured base adulterated spirit, perfidiously made, and villanously exposed to sale to the ignorant Apothecaries, by our apostate rascal Chemists, which swarm now almost every where) and to take, before each meal or at each meal, in his first drink, two drops of that Spirit, and charged him not to be too overventurous to exceed that dose, as well knowing, that such a dose daily was enough, by its aciditie to cleanse the accidental Sordes, adhering to the stomack, which hindred digestion, and by its Sulphurous *Gas* to keep the meat and drink taken in, from putrefactive corruption, by which means the Patient (being careful to follow this grave advice) lived to a very great age, to wit forty years after this advice given, being then fiftie eight years old, and which was very remarkable, in all that forty yeers was never troubled with the least Feverishness, although once by fall on the Ice he broke his Legge, let the studious Reader consider the exam-

ple, so as to profit by it. Consider then seriously your intention, and so apply your remedies, which if they be not as you would have them, you must by art make them so, or confess your self to be no Philosophers.

All acidities, as acidities, are corrosive and fretting more or less, (witness *Crabsees* in the least acid white or Rhenish Wine) but no acidity in the world out of the stomack is comparably the same with the stomachical acidities, which is a peerless Creature, variated in every several Species of Animalls, and is an unseparable Companion of the life.

Now most acidities (nay all that have nothing of Venemous qualities admixed) help the digestion, in as much as they are abstersive, and resolving some *fæces* which affect, and afflict (that is obstruct and hinder) the activity of the first Organs, whether as to the appetible, or digestible facultie.

Of acidities also are various kinds, some which spontaneously are changed by being dried, as the tender leaves of *Grapes*, young *Grapes*, &c. others by digestion, as the juice of *Lemmons*, and *Oranges*, others by a light operation on a proper object, as White-wine on *Crabsees*, and therefore experience hath taught us to eat *Lemmons*, and drink White-wine with *Sugar*, on which acting, in the peptick digestion of the Stomack, they become cooling, abstersive and diuretick.

But the acidities of *Vineger*, being a product out of Wine over eager or fretted, is of a more rending Nature to the Stomack, by how much it is estranged from Wine (that is a refresher of the same) and therefore if made in *Syrup* with *Sugar*, in no large

dose

dose, in some causeth vomit, yet for strong constitutions with strong meats, as roast Beef, or boild, Souse, &c. it is a wholsome sauce, by some acuated with mustardseed; where note, that so much gross meat or green herbes (which are raw and crude) are eaten with it, as will imploy its whole acidities in fretting them, and preparing them for the stomachical Ferment, which then the Stomach digests together with the meat, as being afterward no more acid, and so no way resisting its fermental acidities.

But as for Mineral acidities, and other products of the fire of Reverberation, and which are as burning as Fire, as (so wit) the Spirits of *Vitriol*, *Sulphur*, *Sea-salt*, *Nitre*, *Salt-peter*, &c. those which are mineral want not their deserved suspition of Arsenical malignitie, and so are to be used cautiously with discretion, else invenomed *Sulphur*, and *Vitriol*. with an Arsenical commixture, will not onely frustrate the expected hope of help from their Spirits, but also hurt the Patient to the Physicians just and deserved confusion.

Now as for the acid Spirits of *Nitre*, or *Seasalt*, of all others they are the most cleer from suspition of their danger as to virulencie: let him that useth them attend both the dose and the times of repeating the Dose, that would use them honestly and commendably.

And so much concerning the abstersive nature of acid Spirits, with some necessary Cautions concerning their use. Now we shall adde a little, as to *Alcalies*, in their Corrosive lixiviate Nature, that from the view of Both, as they are alone, and of themselves, we may make a third Neutral

product, yet partaking the abstersive Nature of either parent.

Alcalies we say then, are of an abstersive Nature as saline, but hostile to the Stomack as lixiviate, or calcineous, the reason is obvious to a weak eye, because of the contrarietie (pardon my expression) which is evident between lixiviate and acid qualities, which if both be in an high degree they resist even to an actual flagration (as appears in slacking of quick Lime, and also in the mixture of strong Oil of *Vitriol*, with a well calcined Salt of *Tartar*) however the least perceptible aciditie, cannot meet with the least actual or potential lixiviate *Alcaly*, but there is straight a tumultuous resistance made of each to other, as is apparent in any Alcalizate *Salt* and *Vinegar*, or in the least sour *Vineger*, or *Wine*, and powder'd *Crabseies*, nor is there any end of this contest, till either the acid or lixiviate qualitie, or both, be mortified, that is satiated, and so extinguished, unless the two opposite substances so meet, that one overpowers the other, and then it forceth the other to submit to it self.

Hence it follows, that where the ferment of the stomack is only strong enough (which ferment to be an aciditie we have before shewed more than once) there it must needs debilitate the appetible, and digestive faculties, (both of them while they are taken) and this debilitation in a very weak stomack, may prove an extinction for a time, which is an effect not commendable nor desirable.

Hence it follows, that onely where a superfluous acor is in the stomack, there the application of *Alcalies* in their proper Nature is excusable,

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otherwise it must make an alienation (at least) if not a pessumdation of the appetite, and digestion, which are both excited and performed by aciditie, to which an *Alcaly* in its Nature is contradistinct.

So then although we deny not, that both *Alcalies* and acid Spirits are absterſive, and commendable medicaments in their proper place, applied in due cases with due caution, and deliberate judgement, both as to time and doſe, yet because there are many cases in which both of them may be improper, and do actual hurt, the one in reference to its corroſive aciditie, the other to its lixiviate Cauſtick hoſtilitie, we affirme and lay down for undeniable, theſe few poſitions concerning them.

Firſt, That the virtue that is in theſe foremencioned Salts or Spirits, conſiſts not in the Corroſive or Cauſtick qualities, but that theſe are onely impreſſions of the fire on the Subjects, and may be taken away without doing the Spirits or Salts any harme.

Secondly, That the operations they performe, which are Medicinal, and for the opening obſtructions, they performe far more powerfully when dulcified, than while retaining their Ponticitie.

Thirdly, That both the Acidities, and the *Alcalies* being the products of extreme fire, have neither of them any ſeminal *Craſis* in them, but as the volatile aciditie, as a mineral acetouſneſs, not attained but by the extreme fire of Reverberation, the fixt lixiviate Salt, as it is a Salt, and purified by the violent action of the Fire.

Fourthly, Then theſe being joined together, produce

produce a mild temperate Salt, cooling, cleansing and opening obstructions in the *Stomach*, *Pylorus*, and *Mesaraicks*.

Fifthly, That being dulcified, such a dose may be given of them without any offence, nay rather with much refreshment to the Patient, of which a third part in the pristine Nature of each, could not be given without offence at least, if not danger.

Sixtly, I shall adde that what ever Tincture of any Vegetable (being first prepared, corrected, and purified) is joined with this Salt, and duly digested and ordered with it, it will christallize together with it into a pure Salt, having the odour, tast, and smell, the virtues also and efficacie of the added Concrete.

To conclude then this Subject, let me give the Reader a tast of what benefit he may reap by these preparations.

He shal have mineral and acid Spirits dulcified, Corrosive Salts made mild, that so being friendly to Nature, they may have entrance to the Stomach, *Pylorus*, and *Mesaraicks*, where becoming Diuretick, they resolve and bring away all obstructions or Coagulations which they can Master, and what they cannot singly performe, by addition of several Species, which according to their kindes are made one Salt, together with them it may be performed.

For, the forenamed Salts as they are singly dulcified, have no seminal or proper determination of their virtue, but are indefinitely abstersive, and deoppilative, in the waies through which they pass, which virtue is determinated to operate on the head, by the addition of Cephalick Simples, which

which it doth salificate, that is, makes their (otherwise clammy) tinctures, to become saline, and to christallize, and so by addition of any other simple Concretes, different specificated Salts may be had, as many and as diverse, as there are sorts of Concretes to be gotten or procured.

But these preparations (though much nobler then the Galenical Conserves, or Syrups, or Candied things which are done with Sugar, are yet inferiour to those preparations which are made by Elixeration of *Tartar* with essential Oyles, and Spiritualized Tinctures, or brought into a Saneth, with pure rectified Spirit of Wine.

For by means of these the Salt is made not only volatile and sweet, and so it becomes inoffensively abstersive and penetrative, but it is also endowed with balsamick and aromatick qualities, and so doth not salificate only the Tinctures, that are prepared with it, but also spiritualizeth them, for in the Salt which is made by acid Spirits, and an *Alkalie*, although Tinctures by it are christallized, & made Salt, yet are they not so spiritualized, as to be free from future Empyreumes, as in these other preparations they are. So Sugar is christallized, still reiteratedly refined, yet will it burne, and be turned into heterogeneities, foul, filthie and stinking, by the fire.

Tis true that *Alkalies* by Acid Spirits, if they being satiated, are after distilled, by cohobation are volatized; but this Spirit which is thus gotten, is acid, as other Spirits, distilled with a strong fire, are, although it be very penetrative, and dissolving mettals, and being by them turned into a volatile coagulated Salt, be of a most admirable virtue and efficacie in Medicine, yet the Salt when

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it is barely satiated, and not distilled, hath only the abstersive and medicinal intentions of the *Alcaly*, and spirit of *Nitre*, or *Vitriol*, &c. which is less noble than the other by many degrees, so that as to application unto Vegetals that which is made by elixerated Oiles, or a pure vinous spirit (which is wholly *Sulphur* volatile) is far more noble, efficacious, and penetrative for a medicinal use than the other, the reason is evident, in that they have a neerer relation to them (which are this way prepared) than they which are made of mineral Spirits, which are as remote from Vegetables in their nature, as the subjects out of which they were drawn by the operation of the fire.

But *Alcalies* and *Oils essential* and burning spirits are radically of kin each to other, and so the *Alcaly* by them recovers what it lost by burning, that is a seminal, vital, essential Balsom, and so becomes not only volatile, but fermental and exceeding sociable to our Nature, and so an admirable mean of preparing & advancing noble Vegetals, those especially which are odorous, balsamick, and æthereal.

And here I shall before I pass, answer two objections which captious Spirits may make, the one opposing my Doctrine to noble *Helmont*, the other opposing me to my self.

For the first they will object *Helmonts* Doctrine, *That volatile Spirits* (as of Wine, Vinegar, &c.) *are fixed by means of fixt Salts*, whereas I affirme, That the Salts by their Spirits are volatized.

To which I shall answer. That both are true, for the spirit is upon the *Alcali* robd of its saline parts, rejecting the residue in forme of an insipid aquous flegme; Thus is the Spirit (as to the Saline part

of

of it) fixed, in respect of what it was, yet not so fixed, but that by fire it will be made to distill over into a Recipient, which a fixt *Alcaly* alone would never doe, so that the *Alcaly* is made more Volatile, and the Spirit more fixt than before.

And therefore *Helmont* speaking of this operation in his Tractate concerning the *Duelech*, saith, *That a Spirit acting on a Body in a Corrosive way is in a manner fixed* (quodammodo fixatur) *being so fixed, that it will abide a great heat to what it would before*, thus Spirit of Wine which was extremely Volatile, so as to flie with the least heat, becomes (as to its Saline part) so fixt, that it will not flie but in a heat equal to the Distillation of *Aqua Fortis*, which may (and not unworthily) be called a Fixation.

But besides there is a great mysterie in these Operations, which will be more conveniently touched in the answer to the other objection, which I shall therefore make, that in the answer to it, full satisfaction may be given to an Ingenuous Reader.

The Objection then is of such who would oppose me to my self, First in that I say that the Spirit of Volatile Alcalies is not Acid, but contradistinct to Aciditie, whereas in another place I affirme of a Volatile Spirit of *Tartar* that it is Acid, as all Spirits drawn by the fire are. And Secondly, That in my first Tractate, intituled Natures Explication, &c. I writing of Alcalies Elixerated by Oiles Essential, affirmed them to be the most slow for Virtue and Efficacie of all Preparations, by which

which *Alcalies* are volatized, whereas in this Treatise I affirme, That *Alcalies* by Elixeration with Oiles, or by reduction to a Sameth, by rectified Spirits, are the most noble as to Vegetal preparations.

To which Objection, in both parts of it, I answer as I did to the former, that both are very true; only it behoves the careful Reader to consider in what respect the one and the other may be affirmed.

To answer then the last part of the Objection first, I say still, that Salt of *Tartar* (if elixeated with an essential Oil) becomes a very noble Medicament, but as to its virtue, as an active dissolving *menstrue*, it is of all other the most sluggish, according to *Helmonts* most true observation, *Ex salibus ille languidiora reperi, quæ sequebantur sui plurimum præsapiam.* So Spirit of Wine is nothing so dissolving a *menstrue* as Spirit of Vineger, especially for mettalline Bodies, but nothing comparable to *Aqua fortis*, Spirit of *Nitre*, Oil of *Vitriol* or the like. It is one thing to be a menstrue for mettalline bodies, and a far different thing to be a noble *medium* to volatize and exalt vegetal Tinctures, which want a fermental exaltation of their Natures, much more than a Corrosive sharpness to open their bodies: each then are of use in their own way and kind.

But besides, The question is concerning *Alcalies* edulcorated, and made volatile, not actually volatized; and here we must yeeld the Garland to elixeated Salts, especially to such which are exalted into a *Sameth*, for they have their seminal Balsamick Virtue restored to them, of which the other are deprived by burning of the fire, and not restored

stored by addition of acid Corrosive Spirits, which wanting it themselves, cannot give what they have not.

These then meeting with Vegetal Tinctures, become Fermental each to other, and advance each other into a true essential Balsom, which is of wonderful Virtue.

Now as concerning the aciditie of some Alcalizate Spirits, and the non aciditie of others, the difference therein lies in the preparation of, and operation upon them, and according to the variety used herein, various products appear, and are brought to light; for the Philosopher is an instrumental helper of, and cooperator with Nature, and the Fire is an instrumental help to the Philosopher.

Happy is that Philosopher, that shall make his preparations so, that a gentle heat may make the *Alcalies* to flie, he (without jesting) may command Natures choicest secrets: but if he must be inforced to use the help of the extreamest heat, that will stamp a fierie Impression on the produced Spirit; and so are the Objections answered.

However to satisfie the studious Reader, I shall adde, that the Spirit attained by means of Pontique Spirits, will be acid and pontique, and those obteined by mean of essential Oiles, which are Vegetal *Sulphurs* and rectified spirits of Wine, which are but *Sulphurs* in a disguise, (witness the inflamableness of them) will not be acid: and therefore *Helmont* reckoning up the Spirits of all Salts, concludes them acid, *Exceptis Alcalizatis, & Sulphurum essentialium in Vegetabilibus, &c.*

Now

Now to proceed to the Operations on Salts by means of essential Oiles, and Alcoolizate Spirit of wine, that so I may draw to a Conclusion of this discourse, having first fully satisfied the studious Reader.

I join the Elixeration with Oils, with the making it into a *Samech*, with Spirits, as being much of one nature, and the one way convertible into the other by the Artists craft and industrie.

For essential oiles and burning Spirits are but the same thing in a various disguise, and both of them are hard to be reconciled with fixed Salts.

Concerning essential Oiles and Salts, *Helmont* saith expressly and truly, *That if they be joined without any water, within three months time* (*occulta & secreta circulatione*) *they will all be turned into a volatile Salt*, and of Spirit of Wine he saith, *That Salt of Tartar by its bare touch doth turn one half of it into water* (robbing it of its volatile Saltness, and fixing that upon it self, with a kind of fixity) but in both, there is something sufficiently obscure, not easily to be understood; For first of all, in the Elixeration of Oiles and Alcalies, the *pondus* is not set down, and the time is tedious (*viz.* three months) which if a man should expect and miss, he hath no comfort but to think that he erred in *Helmonts* (hidden and secret) digestion, which will prove (like the Alchemists peck of Coles) but a cold comfort. So also in the operation on Salt of Tartar, with most dephlegmed Spirit of Wine, true, the Salt by its bare touch will so transmute it, but how to make them touch, that is the difficultie, For pure *Salt*, in pure spirit of wine, sinks to the bottome like sand in fair and common water, nor will they touch each other

that

that is be mingled one with the other, no marvel than if several Scholists have complained of the tediousnes of this operation, that in threescore rectifications they could not perfect the *Balsamum Samech.*

For put case the Spirit of Wine be not absolutely pure, the Salt attracts its aquositie, and so helps to deflegme it exquisitely, but doth not rob it at all, whereas if the Spirit be exquisitely deflegmed, it toucheth not the Salt at all, nor will sixe distillations reiterated rob it one ounce, much less one half, because there is no union, nay no mixture, and where that is not, there can be no action nor passion.

And here my tired Coleburners are in a Labyrinth, because they know not the mean of conjunction, which is not any superadditional Substance to the matter, but only *modus dispositionis* of which if any be ignorant, let him be ignorant.

Phie, fond pretenders, to that in which you are but Bunglers: doe you not see the heavenly influences, how by a mean they visit, and make fruitful earthly bodies: for shame learne to imitate Nature in her most ordinarie operations.

Alcalies then with essential oils are to be joined, that both may make a *Sapo* together, and then time by a secret fermental decoction will transmute each into a third neuter, made of both, which is a volatile *Elixar*, so also *Alcalies* and pure Spirits are to be joined together, that one may seem to eat up the other, and then this touch will be like the clutches of a theef, whose hands are bands, else no mixture, no union, and by consequence no operation each on other. (*N. B.*)

And indeed this, and this onely is the Gordian

knot that puzzles, and for ever will puzzle the doting fond Alchemists, they know not the true means, to reconcile extremes, but fancie new exotick substances, not knowing the mysterie of spiritual love (an inseparable concomitant of true life) how that it is never without bodies, but alwaies follows its own bodies due disposition, which disposition is our hidden name, our *diploma*, our mysterie incommunicable, but the guift of God to whom, and when he pleaseth. To him be all Honour, and Glory, and everlasting Benediction.

O foolish Operatours! that by your devised heats, would draw down celestial influences, and introduce ferments (the true parents of all formes) and yet know not by any of your heats to imitate the Sun in the *Bermuda* in producing *Oranges* or *Lemons*: Cease fond Artists, and let me the meanest of Philosophers (yet one truly regenerated by the fire) instruct you better, and pray to him who above all is the great Master (whom no Schollet yet went beyond) that he would be your guide and director, for here (to deal ingenuously) my speech is misty and very obscure.

Let *Alcalies* and *Oiles* purely prepared, embrace each other in the bond of Love, which will appear in a kind of an urinous scent, and a saponary mixture, which will be white and thick like *Cream*, continue your decoction, till your mixture end in an union, and the Oil and Salt be both dissolvable without the least oilinesse swimming at top, this solution make with Spirit of Wine, which will mixe (doubt it not) the Oil and the Salt being once radically, and inseparably united.

This Solution in a due heat rectifie, and you shall have a volatile burning Spirit, of the odour

and

and taſt of the Oil, and after it an inſipid flegme, and at bottome a noble tincted balſamick *Elixir*.

1. The volatile Spirit deflegme exquiſitely, and then unite it to the remaining balſom, and digeſt them togethet, till the Spirit be made one with the more fixed balſom, howbeit reſt aſſured that both are volatile.

2. Which that you may advance, yet more and more in virtue, according to the qualitie of the eſſential Oil, cauſe this Balſom to drie, and criſtalize without any extraneous addition of ſubſtance, or ſeparative culinary heat, then will this criſtaline Salt (like an infant that is hungry) feed on, and in ſhort time tranſmute into its own nature, any eſſential Oil, or if you pleaſe rather, the ſame with which it was at the firſt produced.

3. Feed it then, till it have at laſt eaten up thrice as much of the eſſential Oil as was of the Alcalizate Salt, in which feeding, let there be a ſucceſſion of Humectation and Exſiccation, of cold and heat, the exſiccation and cold, the Air will give (underſtood Philoſophically) the humectation and heat, the fire will give (underſtood not vulgarly) which are the main wheels, by which nature Circulates all, yea the hardeſt things, in the great World, to a tranſmutation, underſtand this, and neither the Secret of the *Alchabeſt*, nor the myſteries of the Sun, and Mercurie will be hidden from thee.

4. Thou ſeeſt Reader, how preſuming upon thy capacity, I have tranſgreſſed neer hand in my deſire of Candour towards thee, I have (as it were) met thee half way, and brought great ſecrets home to thy door, in a manner half naked, and yet rouſe up

up thy attention, and have a little more patience, and I will proceed yet further in my Candidness, which I have already begun.

Thou hast seen the *Alcaly*, and the Oil, their mixture, digestion. union, and feeding, until they come to such a proportion of the volatile to be coagulated and united, upon and with the fixed, that both by this means may become volatile, and spiritual together.

Therefore as becomes a true Philosopher, give them fire, and in a due heat make them flie, which if they do not easily enough to thy mind, imbibe them (and drie them by a slow digestion as before) with a convenient Liquour, as for instance good wine, or spirits, on which it feeds and grows each circulation more and more volatile and spiritual, till at last it will sublime in a gentle heat of Sand, in the forme of a glorified Salt, then which the kingdom of the Vegetables hath not a more noble medicine.

For the making of Samech, let pure Spirit of Wine, and pure Salt of *Tartar* (without any mixture of any thing, save only the addition of true spiritual love which is the *æthereal* fire, the secret fire, and the true and only exciter of the Ferment) be joined, and so digested, and in few daies most part of the Spirit will be retained in the Salt, separate the Flegme carefully and discreetly, and renew your Spirit as much as it lost (you may put on each time of the Spirit four times the weight of the Salt) thus in four or five reiterations (or five you may make if you please) you shall have a balsome tincted like a pure Ruby, of a grateful taste and smell, which is a *noble medicament*, called by *Helmont* the *Balsamus*, or the *Arcanũ samech*.

Proceed

Proceed to the higheſt exaltation of it thus, Let this Balſom, without any extraneous addition to its ſubſtance be dried, without any vaporous heat of Vulcan, then will it like a living child, thirſt for its own food, which give it by ſeveral and temperate imbibitions, till this wheel have been ſeven times turned round upon it, then make it flie in a modeſt heat of Sand, and it will be a moſt noble balſamick eſſential ſalt, which is as to medicinal uſe *Alcalium apex*, and may worthily be reputed *Medici Corona*.

This operation you ſee hath great affinity with the foretaught way of Elixeration, by eſſential Oiles, now I ſhall teach the Coincidency of theſe two waies, and both Mineral and Vegetable additions to them, by which they are ennobled beyond what can be beleeved by him that hath not tried.

For the conjoining both waies together, I need ſay no more, having taught to diſſolve the united Oil and Salt, with pure Spirit of Wine, and to diſtil it with it, and after its exiccation to feed it with the like Spirit, five, ſix, or ſeven times, or oftner, as your reaſon ſhall ſeem to adviſe you.

But beſides, as to all aromatical ſimples, as *Aniſe*, *Fennel*, *Cummin*, *Coriander*, *Clove*, *Mace*, *Nutmeggs*, *Cinamon*, *&c.* who ſees not, that their *Craſis* lies in a light Spiritual Oil, which by diſtillation with pure Spirit of wine is extracted, and becomes ſo one with the Spirit, that it ſeems for taſt and ſmell no whit inferiour to the ſimple *Aroma*, from which it was drawn; this Spirit Circulate with pure Salt of *Tartar*, after the manner of the *Samechs* proceſſe, and you have both a *Samech*, and an *Aromatick Elixir*, either of *Cinnamon*, which is noble for the

the cure of the *Palsie, Epilepsie, Convulsions, Vertigo, &c.* or of any other, as your mind and reason, and intended use shall dictate.

This Reader is a discoverie, for which (unless you will be mainly ingrateful) you cannot but be thankful, and yet I am resolved farther to oblige thee with more, and more noble secrets.

For a mineral advancement of these preparations, take freely this Candid instruction. Thou maist read it in *Helmont*, and find it here confirmed, That a *Sulphur* may be extracted out of ♃, the *Metallum masculum* (which in a Parenthesis, I tell thee is *Zink*) and so out of Lead, and Tin. But there is a natural Sulphur, known by the name of *Sulphur Vive*, and was to *Hippocrates*, his Θεῖον ἄπυρον a noble pure *Sulphur*, wholly inflamable, without any *faeces*, and consequently hath in it little danger of an adulterate mixture, which is common (and that *Arsenical*, the most malignant) in the ordinary (vulgarly sold) *Brimstone*.

What concernes the Medicinal excellencie, that is in mineral *Sulphurs*, which are more familiar to us, then true mettalline *Sulphurs*, none that is a Philosopher, but he must acknowledge: my time and space here, will not give me leave Philosophically to ventilate it, but in my next part of *Pyrotechny*, which shall be, *Its victory and Triumph*, in which I shall discover ten most secret misteries, of which the first shall concern the mysteries of the *Microcosme*, the second shall discover the mysteries of *Alcalies*, the third of *Sulphurs*, the fourth of ♂, the fift of ☿, the sixt of ♀, the seventh of ♄ and ♅, the eight of *Mars*, the ninth of the *metallus masculus*, the tenth of *Sol*, and his Sister *Luna*, it will fall in opportunely and in order and therefore

fare to that place I shall remit the Reader, that in this point desires full satisfaction.

To proceed then in my present intended task, this *Sulphur vive*, or any other external combustible *Sulphur*, separated from any mineral, or soft metal, the extraction of which I shall candidly, and clearly teach in that my *Triumph of Pyrotechny*, for its conquest and victory over all its clamorous and railing adversaries (that being a peece intended for my Archidoxes, or most choice secrets, with which I shall appear as with my Philosophical *Diploma*, or evidence of my mission, by which it may be made out that I am sent from God, for pulling down this rotten ruinous building of the Galenists method, and woe be to them on whom that ruinous heap will fall, for the fall of it will be very great, but this only as a digression.

I say any extracted *Sulphur*, or *Sulphur vive*, which is a most noble, subject, fraught with incomparably excellent rarities, cohobate with Oil of *Therebinth*, in an indifferent quick fire of sand, till the Oil have wholly brought over the *Sulphur* in the forme of a tincted Oil, yet fætid, the water that separates it self in this distillation (which will be some, though not much) throw away, with this Oil proceed to Elixeration, as with any other distilled Oil, when the union is compleat, Elixate it with pure Spirit of Wine, distilled from Cardamom seeds, and distil off the Spirit, and the Flegm, till the tincted balsome remain very red, rectifie the Spirit, and reunite it to its balsome, digest it in a secret digestion till it be drie, thus is all the *fœtor*, wholly taken away, and the *Elixir* smells fragrantly, which feed with fresh Aromatick Spirit, six or seven times, then make it flie, and you shall have a glo-

rious, tincted, balsamick, essential, volatile *Sale*, which call *Elixeratum Samech sublimatum*, and add *Sulphuris Vivi*, or *Antimoniale*, *&c.* according to the *Sulphur* which was married to, and volatized with the Oil of *Therebinth*.

This Medicine is universal, and wonderfully restorative, curing all diseases powerfully *in tono unisono*, a little inferiour, but a noble *Succedaneum* to the grand *Arcana*, which require an Alchahestical preparation.

This Operation, is very tedious to bring it to this height, but being so advanced, it is a middle way to prepare the *Essentia membrorum*, and *Vinum vitæ* of *Paracelsus*, which (out of the *Metallus masculus*, especially, or out of *Antimony*) besides its incredible cures by it performable, it restores the body of man wonderfully, renewing really the *hair*, *teeth*, and *skin*, which *Medea* was fabled, to have performed for her Father in law old *Æson*.

But if your leasure or opportunity will not give you leave to advance these *Medicaments* to the forementioned height, yet at least bring them to an *Elixir*, and rectifie this in pure spirit of wine Aromatical, either with *Cinamon*, or *Cloves*, or *Cardamom*, *&c.* deflegming both the *Ruby*, (or rather bloud) red *Balsom* or *Samech*, and the *Spirit*, then reunite the *Spirit* thus deflegmed, and its *Samech*, and decoct them till they become inseparable. so is the *Mineral Fætor* changed into an *Aromatick fragrancy*, and I will assure you a *Medicine* on which you may relie with confidence, for the cure of all (unless the highest graduated, or obstinately *Chronical*, hereditary) diseases.

Come we now to apply our *Elixerated Samech*, for I shall he after unite them, since experience shew-

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teth us, that these two waies, will so easily and profitably marry each other) to the preparing, advancing, and spiritualizing noble Vegetal tinctures, which are of excellent efficacy, and make the *Samech* by many degrees more powerful then it was before, when (to deal candidly) it was of most admirable efficacy.

And here Reader take my counsel, let the *Basis* of thy *Elixir* be Oil of *Therebinth*, which I elsewhere call *Oleum perpetuè virentis*, for which take these few, but not trivial reasons.

First, The tree is perpetually green, yea in the most exquisite frosts, the trees growing in the cold frozen Regions, as *Russia*, *Newfound-land*, *&c.*

Secondly, For most part growes on high, and barren sandy grounds, yet runs so much of that fat, that had it not vent, the Tree for fatness would be choaked.

Thirdly, The Oil is fragrant, admirably *Diuretick* and excellently *Abstersive*, and *healing* both inwardly and outwardly, and in *Gonorrheas*, and scalding *Urines* got on a *Venereal* score, it hath not its peer in the Vegetal family.

Fourthly, The tree is not much unlike the *Cedar*, and is a wood of long duration, if kept dry.

Whence it may be gathered, that the *Oil* besides a *diuretick* and *healing* quality, doth also promise, at least gives hopes (on probable conjectures) of long life, and of amending the constitution, bringing it to a virid flourishing temper, of youth and strength and vindicating it from the cold declining Winter, of wasting old Age.

But lastly, It is to be had in large quantities, without the least fear of adulteration (its price being security sufficient, for its unmixt sin-

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ceriry) and so seems to be destinated by God (the father of the poor) for the comfort of poor people, to whose releef being elixerated alone, it may be applied an hundred waies with excellent success, but with far more, if first distilled with a mineral *Sulphur*, till both by oft cohobation, be married in a volatile Oil, this then elixerated, extracted with Spirit of Wine, and with it rectified, til it lose its *fœtor*, and then both Spirit and tincted balsom make one *Elixir*, this salificated, and fed with Spirit of Wine (inriched with Aromatical Spirits) till it be fully satiated, then sublimed (as was taught more at large before) or if not sublimed, but kept in a fragrant elixerated *Samech*, it will be of admirable virtue and efficacie, or if it be married with prepared Tinctures of noble Vegetables, thus,

1. This *Alcaly* thus elixerated, with twice or thrice as much Oil of *Therebinth*, till both Salt and Oil will dissolve inseparably in Spirit of Wine, this Spirit let it be inriched, with distilling it from *Cinamon*, and with it dissolve your *Elixir*, distill the volatile Spirit from the Balsamick (rubie-coloured) *Samech*, dephlegme both, and reunite them.

2. Then have ready some noble Vegetal Tincture, which for example sake, I shall instance in *Myrrhe*, *Aloes*, and *Saffron*, and of them make an *Elixir proprietatis Samech*.

3. These *Species* beaten up and mixed with equal part of pure Salt of *Tartar*, are by an artificial digestion so macerated, that they will yeeld their full Tincture, prepared, corrected, and advanced, this Tincture then extracted with pure Spirit of Wine, inriched by reiterate distillation with spirit of *Cinamon*

vid. pag. 100 Parag. 1.

sation, this then added to the former elixerated *Sameth*, the Spirit abstracted (which will be wonderfully fragrant) both the balsamick *Elixir* and the Spirit being purely dephlegmed, both are then reconjoined, and by a secret digestion made all one inseparably, that is, the *Sameth*, the fragrant Spirit, and the Tincture, which all make a (balsamick *Sameth Elixiris proprietatis*) very fragrant, and which I am confident comes no way short of, if it exceed not, the way of the Alchaestical preparation: Wonder not at it, Courteous Reader, God hath given to each man his Talent: Although *Helmont* knew the *Sameth*, &c. excellently well, yet this way of applying it to Vegetals, I am almost confident he never knew, he had his conveniency for other operations, but being through the good hand of God deprived of conveniency for some other operations, which I rather intended, and desired, could I have gotten convenient opportunitie, that is in plain termes, wanting conveniencie to distill the volatile Spirit of Salt of *Tartar* for mineral operations (of which in the second Chapter of this last part I gave a full satisfactory account) which I had tried in small quantities, so as to know them, but wanted convenient furnaces, and room to distill that Spirit in great quantity, I hating Idleness, endeavoured *Exornare Spartam meam*, to my utmost, and so tried the utmost of *Alcalies*, and essential Oils, and burning Spirits, which being Balsamick, and Vegetal, and so Fermental would be brought to their highest pitch of excellency; with a far inferiour degree of heat than would be required for the other, this therefore I did prosecute diligently and studiously, and (blessed be God) found my studies, watchings, and labors

bors crowned with success, as I have given you a candid description largely, and sufficiently plain, in the foregoing discourse.

But to return to this *Elixir proprietatis*, it is made of *Helmonts* ingredients, dissolved with a convenient mean, and so prepared, elixetated, and brought to a tincture, and then inseparably married with the *Arcanum Samech*, which is of it self a thrice noble medicament.

Now whereas *Helmont* speaking of his *media Via* to make the *Elixir proprietatis*, which is, to be performed by bare digestion, of the three *Species*, an Ounce precisely of each, well beaten and mingled together, in a large Glass, with a convenient heat, addes, That if the *Species* be united with a *Medium*, the product will be of no worth; He speaketh that, in reference to *Crollius*, and others, description of the *Elixir proprietatis*, according to their Phantasie, one using the *Medium* of Spirit of *Sulphur*, another, another thing, or two. But my way is by a mean not Corrosive, but familiar to the Vegetal Nature, the noblest of all fixed Salts dulcified, and made Balsamical, and of a seminal Virtue, by its own Volatile Spirit, which is so noble, that *Paracelsus* calls it his *Circulatum minus*, by which the three *Species* are opened, volatized, and made Spiritual, so that beside the fragrant spirit, there is also the substantial tincture which is not of a contemptible virtue, and all joined with such a Salt, which is friendly to Nature, and (by reason of its Volatile Nature) penetrative even to the very entrance of the fourth digestion, and by reason of its Alcalizate Nature, it is marvelously abstersive, resolving all muccous foulness,

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and cutting and attenuating all tough flegmatick coagulations, which it finds in its passage, bringing them forth by Vrine partly, and partly by siege, and sweat.

For the oyl of *Therebi* is of a laxative quality, not on the score of a venemous resolution of the parts, but as it makes the expulsive faculties mindful of their duties.

And here note that the extreme bitterness of the *Aloes*, is changed into a pleasant inoffensive bitterness, which by a more thorough preparation, and high advancement of the medicine, would be in a manner wholly extinct.

To proceed then to the highest pitch of this preparation, take of this Elixerated Samech, and by a secret Philosophical process, bring it first to a spontaneous Granulation, and so by degrees to a total Exsiccation, and feed it with Aromatical Spirits, six, seven, or eight times, each time drieing it by the Air, and moistening it by the Fire, and Ferment of Nature, then by a modest fire of Sand, sublime it, and thou shalt have both the *Samech* and the elixerated Oils and the glorified Tinctures, together sublimed, without the least Empyrrheume which will retain the pleasant fragrancy, and the specifick excellencies of the *Concretes*, and in its operation (in the *dose* of some ten, fifteen, or twenty grains) will shew its true, and highest *Crasis*.

But the elixerated *Samech* is a noble medicine, as I said, and fragrant, and admirable in its effects against very many diseases, and so needs not (unless for extraordinary occasions) be brought to that pass as actually to be sublimed, it is sufficient, that it is sublimable, and volatile

volatile, to produce stupendious effects, the other highest preparation being exceeding tedious, this other being not the work of a few daies, nor of very few Weeks, so that to doe it as it ought to be, will require a Patient, and discreet Artist.

And this process of the *Elixir proprietatis* take as a rule for preparing any tincture, whether of *Hellebore* black or white, with which use spirit aromatized with *Cardamom*, and *Coriander Seeds*, not *Colocynthida*, with which use what Aromatick Spirit best pleaseth you, but for the commixture of *Species*, take my Composition; *Hellebore* is eminently splenetical, and Cephalical, with it prepare *Asarum* roots, and *Zulap*, sometimes in and *Opium*, which I call *Elixir Ladani Cephalicum & Splenecticum*; For an *Hepatick*, *Enula Campane* roots, with *Rhabarb* and *Horse-Rhadish*: For a *Stomachick*, *Saffron*, *Rosemary* flowers, and *Snake* Root: For an eminent *Diaphoretick*, *Snake* root, *Saffron*, and *Opium*: For an eminent *Diuretick*, *Satyrion*, (out of which is *Paracelsus* and *Helmonts Araph*, which take in a *Parenthesis*) *Rhabarb*, and *Saffron*: Against a *Costive* temper, *Colocynthis*, *Aloe*, and *Balsome* of *Peru*: Against a *Cough* and *Fluxe*, *Opium*, *Curanna*, and *Gummi Gutta*: and so you may vary, according as Reason shall direct you; preparing all after the manner of the foretaught *Elixir proprietatis*.

As for the *Alcoolization* of *Alcalies* with Spirit of *Vrine*, purely rectified, and its mixture or combination with a *Vinous Spirit*, in this operation, I might soon run out into a large discourse, but I shall reserve that, to that part of my *Pyrotechny triumphing*, which treats of the mysteries of the *Microcosme*.

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Onely in the next and last *Chapter*, I shall touch a little of the Spirit of *Vrine* reduced to a *volatile Salt*, and sweet, by which *Helmonts Ens Veneris* is made, that thou (Ingenious Reader) maist not want so noble a Remedy, as that is, of so great and excellent use, concerning which thou maist read satisfactorily in *Helmonts Tractate* intituled *Butler*, and in my next concluding *Chapter*, I shall speak of its use and virtue so much as is necessary, for the information and instruction of a studious, and diligent, young *Artist* or *Tyro*.

I had determined to have concluded this *treatise* in this *Chapter*, and so to have added a little, for a close, of the manner of using and applying those remedies, whose ground and manner of making, I have before sufficiently discovered, but a *Cordial* and *Intimate Friend*, who had read and perused what I had written, while it was yet in my hands (having lent it to him for that end) he was pleased (upon the perusal, to send me an ingenious and friendly letter, with several important *Queries*, to which he requested me (on the score of our mutual friendship) to give him satisfactory and publick answer, which I (judging it an equal request, and so indeed in effect a command) thought I could not handsomely deny or refuse, and therefore what I intended to have added to this, more briefly, because it must there fall in more largely and fully, I thought good rather to omit it here, and to send the Reader thither for his further satisfaction.

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THE CONCLVSION Of this TREATISE.

Being an Answer *to a Friends* Letter; *containing some important* Queries, *&c.*

SIR,

YOur kind and very learned Letter, I received; perused, and in it am sensible of the obligation that lies upon me toward you, for your Cordial love in it expressed to me. How I have, or could deserve it, I see not, and how to be able to requite it I am out of hopes: Yet gratefulness compells me to acknowledge, what inability denies me to recompence, and waving Ceremony in acknowledging, I come, and that most willingly to answer those *Queries* contained in your Letter. And pardon me, *Sir*, if I do not answer them in the same order as you sent them me, but in such Order as best befits the method of my *discourse*, which must be a summary explication of the whole Art of *Pyrotechny*.

Your *Questions* then, *Sir*, (as I understand them) are some of them, such in which you desire to be informed, and some in which under the disguise of a *Question*, you insinuate to me partly what you judge to be for my good, and partly what you conceive either really doth, or probably may be prejudicial

judiciall or inconvenient to me; that I may doe the one, and avoid the other; in the latter you shew your self to me a Cordiall friend; in the other an ingenious and discreet *Zetetick*.

The first thing you seem desirous to be informed in, is whether I have of all those preparations by me, of which I write, or have had of them, or (if otherwise) whether I write of them, onely upon Theoricall conjecture.

To which I answer, that every particular preparation I have not actually made, but the making a Collaterall experiment of the same extent and Reason, is so absolute a Confirmation of the other, that no demonstration (unless actuall proof) can be plainer. As for instance, in the second Chapter I speak of the preparation of *Zink*, by means of a volatile alcalizate salt, so that the *Sulphur* of it may come over tincted, & dwell in the spirit, under one form or colour, &c; if I have, (as I have) actually tryed this in ☿, and the stellate *Regulus* of *Antimony*, I may conclude the other undeniably, the *Zink* yielding its *Sulphur* almost as easily as the ☿; farre more easily then the stellate *Regulus*. But then, where you replie, you should not have adventured to describe the colour of the oil to be of an high tincture; I answer, that I tryed so much of it, as to find in what colour it's *Sulphur* would come over, but I rather prosecuted my Experiment (to the End) on the *Sulphur* of ♂, that being by nature vomitive, in which the totall extinction of that *Emetick* quality was an Experiment, I was equally desirous of, with the knowledge of any other Circumstance, nor had I such quantity of the spirit, nor such variety of furnaces, or accom-

modation of Room, as would permit me to prosecute my experiments so far as I would, in any mineral, nor so far in all as on ♄, (and one or two more) therefore I wrote of that subject more concisely, reserving a larger compleat discourse thereon (and upon the mysteries of the *Microcosme*) till a more convenient season, intending those noble mettalline preparations for my next search, when God shall be pleased to afford me a convenient settlement.

As for my present being, of which you advise me to give a publique account, because you say, *That persons of considerate judgements, who have read my* Natures Explication, *do censure that piece as too Satyrical and invective, and guessing it to be the Cause of my being maligned, and a little for a time oppress, from the supposed effect, they censure the Imaginary cause, as being too tart and bitter.*

First I must crave leave to tell you in the words of noble *Helmont*, *That I am not the first, nor shall I be the last, that shall sharply inveigh against them*, and I appeal to the world, if or no what I taxed, did not deserve a severe and sharp animadversion, but besides that, I may say, *Iacta nunc est Alea*, the Rubicon is cast, and it is not now a thing which will admit of advice (whether I should have been so tart or no) though since (to deal ingenuously) *Cynthius Aurem vellit*, *Apollo* hath plucke me by the Ear, and whisperd this counsel, *Non exasperandos crabones*, they are a company of Wasps and Horners, which will not suffer a provocation, but they will buzze about and sting, and yet they are but Wasps and Hornets, and if I can be but so fortunate as to fire their nest (which I hope I shall) it will not trouble me to be a little stung, since I shall

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do the Commonwealth of learning a remarkable peece of service, although my self happen to smart a little.

But, *Sir*, you are sufficiently convinced, that my present restraint is not upon that score, for I am a Physician, graduated as well as any that practise in Town, and have as much Authority on my side for my Practise, and as much Reason, and much more Truth and Experience on my side, for what I plead, against the common Galenical method.

But my confinement for a time happens through the malice of a remarkable adversarie, considering whose crooked disposition, suited to the like frame of Body, that which once was said of *Galba* in a like case, *Ingenium Galbæ male habitat* (having an upright noble mind in an unlike body) may here be inverted, for if ever there were man whose mind and body did most exactly agree, he certainly is one, of whom I might have been aware, had I remembred the *Adagie*, *Hos caveas semper, in quos Natura notavit*. But *quondam* familiarity with him gave opportunity to his future vexation of me, which he prosecuted with such earnestness, as if he had accounted it sufficient gain to be prejudicial to my quiet: What moved him to it (save his own perverse disposition) a dales racking would scarce inforce me to guess, perhaps it might be desire of a future name, which if it were, I heartily wish that he may have his desire, and if my writings be worth future esteem, I am content that he live in them, and I doubt not but such a name as *Oporinus* got by his maligning and persecuting *Paracelsus*, such he may get by his causeless vexation of me, which I shall contribute as much as I can, and I do

ot doubt but this shall be as lasting a Monument or him, as the burning of *Diana's* Temple was to that conceited fool, who could think of no other way to immortalize his remembrance to posterity: long then let thy name live, my troublesome piece of a man: and let as many as shall read my writings with profit or satisfaction, remember thee as my dark shaddow, my knotty whetstone to sharpen my ingenie, my peevish adversarie, the crooked Apostle, and remarkable Saint.

But *Sir*, although I formerly have been acquainted with him, yet at present, I am so much a stranger to him, that your news is to me news, which I hear with pitty, (namely,) that it is observed, that since he hath given up himself to vex and disturb me, he is Eclipsed in his reputation, (both as to his skill, as also to his morralls) being accounted a better Gamester, then a Physician; a better Carouser, then a Christian: for which relation, I owe you both a sigh, and a tear; For really, (though he hath been to me a most perverse, wretched adversary, and that most causeleslely,) yet I so much honour him, for the sake of the Art he pretends to, (*Viz.*,) *Chemistry*, that I could wish him, not only a pattern of Ingenie, but also of Pietie; For really *Sir*, I must give a true testimony of him; that he is a man of no contemptible parts, (and for his hatred to me, let the world esteem what they please;) however, I shall doe him that right, that he wants neither wit, as a man, nor learning as a Scholler, nor discretion as a *Theoricall* dissenter from the *Galenical* way: nor acuteness, as a Chemicall pretender,

der, but if he want ſomething in nature to make him a compleat upright man, much more in grace to make him a true Chriſtian; (being of all the profeſt Chriſtians that ever I knew, the moſt Exemplarily ſwearing, and blaſphemous) and cannot be excuſed in *Tyrotechny*, for his defects therein, (on which ſcore onely I preſume he hates and malignes me;) pardon me *Sir*, if I endeavour to Conceal what I can, of his imperfections, and (as much as in me is,) make common and publick his abilities.

Therefore *Sir*, give me leave to adviſe you cordially, and indifferently; If any man have counſelled you to him, as to an able Chemiſt and Phyſician; let me not be thought (on the ſcore of his unworthy dealing with me) to be diſſuaſive to you from him.

For what concerns his Schollarſhip, you need not queſtion, and if you ſhould, I who know him very well, dare on my knowledge aſſure you, that he is (that way) moſt able; His actuall skill in Chemicall things, I will not, I cannot extoll; but what concerns his good will toward them, I am not altogether unacquainted therewith, and although concerning ſome things I am informed that he pretends excellent skill; yet I muſt inform the ingenious Reader, that he is not, what he deſires to appear, the moſt acute of our *English* Philoſophers, but hath his dark intervalls, as well as the moſt illuminate Artiſts have had

theirs sometimes; which is the worst that I shall say of him, and will be heartily glad to hear, that *William Carter* is once at length Adopted among the experimental Philosophers, and to find him among the true Adept Pyrotechnists, who are regenerated by the Fire, and so wishing him to return his unworthie malicious tricks, whereby he disturbed my quiet causelessly, perverted my Attorney, produced an unconscionable Hellfaced fellow (with a hushed wide Conscience) to swear against me, and prevaricate against the truth, by which Oath I was considerably and unrighteously damnified, wishing him (I say) cordial and true repentance, for all these tricks and praying heartily that God would forgive him (as I from my heart have done and do) I come to answer the residue of your questions.

You desire a brief account of what I have performed as to medicinal *Chemistry*, which is a Natural *Quere*, following the former, and will satisfie the intelligent Reader on what ground, and for what Reasons I have (oh so unworthy a score) embraced a confinement for almost this twelve-months time, being in my power to have broken this Woodcocks yoaks and bonds at my pleasure.

For a thorough information of you herein, be pleased to understand (which I know you are not ignorant of) the Art of Chemistrie, doth by secret (and some tedious Operations, bring to light, the obscure and hidden virtues which Nature hath put in many Simples, by which many diseases (in themselves very difficult and impossible to be cured by the *Galenical* art) are by Gods blessing very safely, easily, and certainly remedied.

You see, *Sir*, that my search and disquisition is

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not (as some were pleased falsely and foolishly to insinuate to you) employed about vain and trivial enquiries, but what may concerne the benefit of mankind (as to the Cure of those diseases, which most dangerously and speedily threaten mans life, or pervert his health) hath been, is, and shall be the principal object of my Studie, and the main subject of my most serious Enquirie.

Now *Sir*, as I at large shewed in my foregoing Treatise, the diseases to which man is subject, are various, and are by various medicaments to be remedied.

The cure which is performed by means of *Simples*, appropriated and specificated to each disease, we affirmed possible, not distrusting that the divine bounty hath provided a Remedie for all diseases in the vast Catalogue of *Simples* that he hath made, but why a Son of *Art* is incouraged to search more secret waies for the finding out adequate remedies for diseases, you may see the reason at large in the former book of *Pyrotechny*, my Peroration to wit to those who are studiously addicted to the search of Nature, as also in my Character of a sober and discreet Searcher after natures mysteries, who to wit, so seeks by the fire, as to attein what he seeks, *&c.*

Of medicaments (that deserve to be so called and reputed) I shewed you that there were two sorts, such which cure (*in Toto suo genere*) and *specifick*, of the latter sort, some are so truly and nearly subordinate to the *grand Arcanum*, that they dote in a manner aspire unto their universal amplitude and efficacie, others are more precisely singular, yet nobly excellent and efficacious beyond

all the *Galenists* drugs. Many (and those very truculent) diseases, I shewed, doe not for their cure require the *grand Arcana*, nor yet the highest *succedanea's* to them, but are curable by *specifick* remedies of an inferiour rank as *fevers, fluxes, coughs*, &c

Now *Sir*, of these *specifick remedies*, Nature seems bountifull, even unto prodigality, (so mercifull is the God of nature to unworthy mankind,) which *specificks* are usually the first Crown and reward of a studious and diligent Artists search.

And among *specificks*, it is to be noted attentively, that those which are of most excellent vertue (when made) are the most tedious, and, and most secret in their preparation, yet so that one is as it were a guide, and a step to the finding out of others.

This premised, for the full satisfaction of your *Query*, give me leave to tell you, that there is nothing of which I have written, but I have through the help and assistance of God prepared and made, yet am not alwayes furnished with all sorts of these medicaments, nor with the most noble sorts, for which I shall give you (ere I leave this subject) satisfactory reasons. For as I told you before, in this search; first lesse noble, & after that more commanding medicaments doe open themselves to a studious searcher, yet the lesse noble are sufficiently commanding as to acute diseases, viz. *fevers*, *fluxes*, *plurisies*, &c; the occasionall matter of which lying, or adhering to the first vessels, it is by *abstersive* and *resolutive* remedies dissolved and removed; these sorts of medicaments then are of largest use, although not of largest extent; for how many thousands yearly are afflicted with acute truculent diseases, which

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hazard life, and actually destroy many both in City and country.

For which diseases although many remedies may be, and are made, yet those are most desirable, which may be made in largest quantities, and which being made, may be applicable to most griefs.

Hence it is that although I know many *specifick remedies* for *fevers*, which I have oft made, and used, yet when I find a medicine of no more difficulty of preparation, and far larger extent in vertue when prepared, I wave the making of others, and content my self with that one as far forth as that one will perform, remembring the *Adagy*, *frustra fit per plura quod fieri potest per pauciora.*

And having once known the preparation of a noble medicine, my chief study is by daily reiterated experiments, what I can to mend the preparation, by which it may be made either with less tediousness, & difficulty; or, when made, may be more grateful to take, or more efficacious in in its operation.

True, I make daily many experiments of the exaltation of medicaments to a higher & nobler vertue; but I chiefly practise such which I can most conveniently make in largest quantities. For I account it more honourable in a *Physician* to be able to cure thousands of acute diseases yearly, then to intend wholly the preparation of the more noble medicaments, which although they will cure inferiour diseases, yet they need not be there used, where a more easie preparation will perform the Cure, nor can a man be sufficiently stored with them for all the objects of pity and charity which annually present themselves.

I grant that if a man were fitted with conveniencie, to follow both sort of preparations, it were not amisse for a man to store himself with medicaments of all degrees, but my misfortune hath been that I have still wanted Convenient opportunity, being still so straightned for conveniencie, that I could onely attend few experiments at a time, and those have usually been intended for the preparing such remedies which were of most generall, though not of most excellent use, and ever by the by, I have still been prosecuting further and higher discoveries, of which I have in my foregoing Treatises touched on severall; which usually I do but in small quantities, because tedious operations are ever accompanied with hazard, nor is it easie for one who hath done a thing in small quantities, straightway to make it in larger proportions, for asmuch as the fire is an *heterocl it agent*, nor is it tyed to *geometricall* rules of *proportion*.

And sir this hath been the true ground of my patient acceptance of ten months confinement, that I might (*vacare experimentis*) which was scarce permitted to me while at liberty, for he that attends a medicinall practise, will find his time taken up with multiplicity of active and passive visits, that it is not possible for him to attend serious and tedious searches, and to commit the management of such things to a Garcelle servant, is so uncertain a Course to prove successefull, that it will soon make an Artist weary who shall take that way. In this time then I have had opportunity of trying very many things, and have made it my businesse to reduce those *Theoricall Contemplations*, and *Conclusions*, (which reading

ing and collaterall Experiments had suggested unto me) unto *practise*, but to prepare any quantities of the more difficultly preparable medicines, is a work vvhich I adjourn to a fitter Conveniency, which I hope God will shortly give me, or else I shall retire into some other place, to find that opportunity which is heere denyed me.

And thus I come in order to that query of yours, namely what I would advise one that is intended to give up himself to a search of Natures mysteries, and is not master of the more noble preparations.

My advise and Counsell to such a one is that which I take my self, not having conveniencie to prepare such medicaments, which I rather desire, for I account it one and the same thing (as to effect) to vvant the nobler remedies, either for lack of knowledge of preparing them, or for want of conveniencie to prepare them in Competent quantities.

My Counsell I say in such a case is the same with the noble *Helmonts*, *Si sordes primis hæserint latebris, utendum abstersivis, & resolutivis, natura tuto satagente reliquum.* There are many of these abstersive remedies, which will not fail a Conscionable Physician. Of this sort are *alcalyes alcoolized*, as with spirit of *Nitre*, or of *vitriol*, &c. or *Elixerated* with *oyles*, or a *vinous spirit*, which may be specificated with any *vegetable*, as the Artist shall please; and these operations are not so tedious, nor so difficult, but that quantity may be made of remedies, for the cure of many thousands, and that yearly.

But then he addes, *si penitiori recessu hæserint*, *a ßu-*

assumenda sunt alcalia volatilia, quæ instar saponis cuncta abstergunt, &c. then in such cases volatize your *alcalyes*, and specificate them with minerall *Sulphurs*, and youshall attain your desire.

But in a mans practise scarce the fortieth disease will absolutely require those highly graduated remedies, and therefore powerfull and effectuall abstersives may fulfill a studious and Carefull *Physicians* desires.

Now besides the *abstersive quality* of some remedies, there are they, which have a parative disposition, and as it were by a Charm allay the furie of the inraged *Archeus*, bringing it to rest and quiet, and so blotring out the angry *Idea* impresst on it: of which sort in the minerall *family* I admire the *Ens* of ♀ prepared according to *Helmonts* direction, in his Tractate intituled *Butler*, which is made by the *volatile* salt of *urine* vindicated from it's *fœtor*, with which the dulcified *Colcothar* of *vitriol* of *Venus* is sublimed twice or thrice, and both become a glorious *tincted Body*, or rather *Spirit*, in the dose of 5. or 6. *gr.* curing *Fevers*, *Agues*, *Pluriseyes*, &c: and giving ease in all *exurbitancyes* of the inraged *Archeus*, nor is the operation of it so tedious, but that it may be made in quantitie, and in no long time.

In the vegetable familie the true preparation of *Opium* is an excellent remedy, which if prepared with the volatile *Elixerated alcali* of *Tartar* (especially by it's *Samech*) is eminently *diuretick* and *Diaphoretick*, and assuages all pain in the Bodie, and is an approued remedie for more then fourtie severall diseases, and by addition of other *simples*, it is made more and more noble, in it's operation, especially by addition

dition of *Myrrhe*, *aloes*, and *saffron*, the basis of the *Elixir proprietatis*.

And thus *Sir* I am come to your last *Query*, why I doe not as *Helmont* did, *nova, lia remedia exponere*, as he saith of himself, which you conceive to be a more convincing argument, then writing of large *Volumes*; I grant you *Sir*, this to be a very effectuall way of Convincing the world of the realitie of what I contend for in writing, when a man according ro his counsell, vvho advised (*Loquere ut te videam*) shall produce experimentall proofs of what he vvrites: and it is a thing which I have a long time been contriving, and *Sir* the more generally usefull medicaments, I shall make in quantities, as *Ens Veneris*, *Samech nepenthes*, *Sal nepenthes*, *Samech Elixeris proprietatis*, with all sorts of *alcoolized Alcalyes*, with *acid*, and *vinous*, and *urinous spirits*, concerning the use of which I shall give in writing brief and full directions, Epitomizing as it were my next tractate of *Pyrotechny triumphing*, and sending it forth in single sheets; and as nobler medicaments may be made in quantities, I shall doe the like by them, which you may confidently expect God willing this summer, and thus *Sir*, I have, I hope, satisfactorily replyed to your kind and learned letter, and shall now take my leave of you, committing you to his protection, vvho onely is able to keep both you and me: to vvhome my prayers are, and shall be, that he would more

and

and more make truth glorious, and cause light to appear daily, to the discovering those dark and rotten foundations, on which a pompous but crazy building hath been raised for many Ages, to the ruin of many families and lives, through the passive deception of the deluded *Souls*, whom I beseech God in his time to convince, that they may love and imbrace the truth, which hitherto they have hated and persecuted.

Sir, I am

Your veall servant and friend to my utmost power.

George Starkey.

From my Chamber at the *White Swan* in *Fosser lane.*

FINIS.

MVSEVM BRITANNICVM